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**TRAVELS**  
OF  
**ANACHARSIS THE YOUNGER**  
IN  
**GREECE,**

*DURING THE MIDDLE OF THE FOURTH CENTURY  
BEFORE THE CHRISTIAN AERA.*

---

BY THE ABBE BARTHELEMY,  
LATE KEEPER OF THE MEDALS IN THE CABINET OF THE KING OF FRANCE,  
AND MEMBER OF THE ROYAL ACADEMY OF INSCRIPTIONS  
AND BELLES LETTRES.

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*TRANSLATED FROM THE FRENCH.*

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IN SEVEN VOLUMES ;  
AND AN EIGHTH, IN QUARTO,  
CONTAINING MAPS, PLANS, VIEWS, AND COINS;  
ILLUSTRATIVE OF THE  
GEOGRAPHY AND ANTIQUITIES OF ANCIENT GREECE.

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**THE FOURTH EDITION :**

Carefully revised, corrected, and enlarged, by the last improved Paris Edition prepared  
for the Press by the Author; with Memoirs of the Life of J. J. Barthelemy,  
Written by Himself, and embellished with his Portrait.

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*ESTERN HAN*  
*RANSTON, A. L.*  
*D. C. L.*

## TRAVELS.

OF

## ANACHARSIS.

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CHAP. LXXIX.

CONTINUATION OF THE VOYAGE TO DELOS.

*On Religious Opinions.*

I HAVE said that the discourse of Philocles was interrupted by the arrival of Demophon. We had seen, at a distance, this young man conversing with a philosopher of the Elean school. Having informed himself of the subject of our conversation, he exclaimed—We must expect happiness only from ourselves. I had still some doubts, but they are now removed; I maintain that there are no gods, or that they do not concern themselves with the affairs of men.—My son, replied Philocles, I have known many persons who, though at your age they were seduced by this new doctrine, abjured it

when they had no longer any interest to maintain it.<sup>a</sup>—Demophon protested that he would never alter his opinion; and enlarged on the absurdities of the popular religion, treating with contempt the ignorance of the multitude, and our prejudices with derision.<sup>b</sup>—Hear me, answered Philocles; as we make no arrogant pretensions, we deserve not to be mortified. If we are in an error, it is your duty to pity and to instruct us; for true philosophy is mild, compassionate, and especially modest. Declare to us without reserve what is the doctrine which she teaches us by you.—I will tell you, replied the young man: Nature and Chance have arranged in order all the parts of the universe; and the policy of legislators has subjected societies to laws.<sup>c</sup> These secrets are now revealed.

**PHILOCLES.**

You seem to be elated with this discovery.

**DEMOPHON.**

And have I not reason?

**PHILOCLES.**

I should think not; it may indeed alleviate the remorse of the guilty, but it cannot but deject the virtuous man.

<sup>a</sup> Plat. de Leg. lib. 10. t. ii. p. 888. A.

<sup>b</sup> Id. ibid. p. 885.

<sup>c</sup> Id. ibid. p. 889.

## DEMOPHON.

Why, in what can it be detrimental to him?

## PHILOCLES.

Let us suppose that a nation existed which had no idea of the Divine Being ; and that a stranger suddenly appearing in one of their assemblies, should thus address them : You admire the wonders of nature, without ascending to their author ; I declare to you that they are the work of an intelligent being, who watches over their preservation, and who views you as his children. You consider all virtues which are unknown as useless, and all offences which escape punishment as excuseable : I proclaim to you that an invisible judge is ever present with us, and that those actions which meet not the reward or the vengeance of men are not concealed from his sight. You imagine that your existence is confined to the few moments which you pass on earth, and the end of which you view with a secret dread : I make known to you, that, after death, an existence of happiness or misery shall be the lot of the virtuous or vicious man.—Tell me, Demophon, can you doubt that the good and virtuous part of such a people, prostrate at the feet of their new legislator, would receive his doctrine with avidity, and experience the most cruel disappointment and grief if ever they should afterwards be compelled to renounce it ?

some philosophers who have supported the enmity of men, poverty, exile, and every kind of persecution, rather than renounce the truth.

**PHILOCLES.**

They maintained the contest in the face of the sun, on a spacious theatre, in the presence of the world and of posterity. Such a situation, and spectators so numerous, inspire courage.<sup>1</sup> But the man who groans in obscurity, and whose tears flow unobserved, he it is who needs support.

**DEMOPHON.**

I consent then to leave to feeble minds that support which you would wish to provide for them.

**PHILOCLES.**

It will be equally necessary to them, to enable them to resist the violence of their passions.

**DEMOPHON.**

Perhaps so. But I shall always maintain that vigorous minds, without the fear of the gods, or the hope of the approbation of men, may endure with resignation all the persecutions of Fate, and even perform the most painful acts of the most rigid virtue.

**PHILOCLES.**

You allow then that our prejudices are necessary to the greater part of the human race ; and

<sup>1</sup> Plat. de Rep, lib. 10, t. ii. p. 604. A.

on this point you agree with all legislators.<sup>s</sup> Let us now examine if they would not also be useful to those privileged minds who pretend to possess in their virtues alone an invincible strength. You are, no doubt, of this number; and as you can reason closely, let us begin with comparing our opinions with yours.

We say that men owe obedience to laws which existed antecedently to every human institution.<sup>t</sup> These laws, proceeding from that Intelligence which formed and still preserves the universe, are the relations which we bear to that exalted Being, and to our fellow-creatures. We violate them when we commit an act of injustice, and offend both against society and against the first author of the order by which society is maintained.

You say, on the contrary, The right of the strongest is the only notion which nature has engraven in my heart.<sup>u</sup> The distinction between justice and injustice, virtue and vice, originates not from her, but from positive laws. My actions, indifferent in themselves, are only transformed into crimes in consequence of the arbitrary conventions of men.<sup>v</sup>

<sup>s</sup> Hippod. de Rep. ap. Stob. lib. 41. p. 250. Zaleuc. ibid. p. 279. Charond. ibid. lib. 42. p. 289. Hermipp. ap. Porph. de Abstin. lib. 4. § 22. p. 378.

<sup>t</sup> Xenoph. Memor. lib. 4. p. 807. Arist. Magn. Mor. lib. 1. cap. 34. t. ii. p. 106. E. Id. Rhet. lib. 1. cap. 13. t. ii. p. 541. A. Cudworth, de Ætern. Inst. et Honest. Notion. t. ii. p. 628.

<sup>u</sup> Ap. Plat. de Leg. t. ii. p. 890. Ap. Aristot. ibid.

<sup>v</sup> Theod. ap. Laert. lib. 2. § 99. Id. ap. Suid. in Exag.

Let us now suppose that we both act conformably to our principles ; and that we are placed in one of those situations, in which virtue, surrounded by temptations, has need of her utmost strength. On the one hand, honours, riches, and every kind of influence and distinction, invite ; and, on the other, we are threatened with the loss of life, our families must be abandoned to indigence, and our memory stigmatized with opprobrium. Choose, Demophon ; you are only required to commit an act of injustice. Observe that you shall possess the ring which rendered Gyges invisible :<sup>1</sup> I mean that the author, the accomplice of your crime, shall be a thousand times more interested than yourself eternally to conceal it. But, even though it shall be discovered, what have you to dread ? The laws ? they shall be silenced. The opinion of the public ? that shall only turn against you if you resist. Are you awed by the bonds which unite you to society ? that society itself is about to break them, by abandoning you to the persecution of the man in power. By the remorse of conscience ? mere childish prejudice ! which must be dissipated when you shall reflect on that maxim of your writers and politicians—that the justice or injustice of an action ought only to be estimated by the advantages which are derived from it.<sup>m</sup>

<sup>1</sup> Plat. de Rep. lib. 10. p. 612.

<sup>m</sup> Lysand. ap. Plut. Apophth. Lacon. t. ii. p. 229.

## DEMOPHON.

More noble motives would suffice to restrain me—the love of order, the beauty of virtue, and self-esteem.

## PHILOCLES.

If these respectable motives are not animated by a supernatural principle, how much is it to be feared that such feeble reeds should break beneath the hand which they sustain ! Is it to be supposed that you will believe yourself to be invincibly bound by chains which you yourself have forged, and of which you keep the key ? Will you sacrifice to abstractions of the mind, and factitious sentiments, your life, and all that you hold most dear in the world ? In the state of degradation to which you are reduced—shade, dust, insect—under which of these titles will you pretend that your virtues are of any importance, that you have need of your own esteem, or that the preservation of order depends on the choice that you are about to make ? No ; never can you aggrandise nihilism by bestowing on it pride ; never can a transient fanaticism supply the place of the real love of justice ; and that powerful law which compels all animals to prefer their own preservation to that of all the rest of the universe, can only be annulled or modified by another law still more powerful.

As to us, nothing can justify vice in our eyes, because our duties are never in opposition to our true interests. Though our insignificance hide

us in the bosom of the earth, or our power raise us to the skies,<sup>a</sup> we are ever in the presence of a judge who beholds our actions and our thoughts,<sup>b</sup> and who alone gives a sanction to order, powerful charms to virtue, a real dignity to man, and a legitimate foundation to the esteem he entertains for himself. I respect positive laws, because they flow from those which God has deeply imprinted on my heart;<sup>c</sup> I aspire to the approbation of my fellow-mortals, because, like me, they bear in their minds a ray of his light, and in their souls the germs of the virtue of which he inspires them with the desire. Lastly, I fear the remorse of conscience; because that would degrade me from the elevation to which I attain by acting conformably to the will of the Supreme Being. Thus I have every counterpoise which sustains you when on the brink of the abyss; and possess besides a superior force, which enables these to make a more vigorous resistance.

#### DEMOPHON.

I have known many persons who neither believed in a Deity nor a future life, and yet whose moral conduct has never been liable to the smallest censure.<sup>d</sup>

<sup>a</sup> Plat. de Leg. lib. 10. t. ii. p. 905.

<sup>b</sup> Xenoph. Memor. lib. 1. p. 728. C.

<sup>c</sup> Archyt. ap. Stob. serm. 41. p. 267.

<sup>d</sup> Plat. de Leg. lib. 10. t. ii. p. 908. B. Clem. Alex. in Protrept. t. i. p. 20, 21.

## PHILOCLES.

And I could produce to you a still greater number who believed in both, and who yet have ever acted as knaves and villains. What are we to conclude from this? That they both equally acted contrary to their principles;—the former when they did good, the latter when they committed evil. Such inconsistencies cannot establish rules. The question is to know whether a virtue, founded on laws which it is believed had their origin in the will of the Divine Being, will not be more pure, solid, consolatory, and easy in practice, than a virtue solely established on the changeable opinions of men.

## DEMOPHON.

I, in my turn, shall ask you, whether true morality can ever be made to accord with a religion which tends only to destroy morals? and whether the supposition of a multitude of unjust and cruel gods be not the most extravagant idea that ever entered into the human mind? We deny their existence: you have shamefully degraded them; you are therefore more impious than we.<sup>1</sup>

## PHILOCLES.

These gods are the work of our hands, since they have our imperfections. We feel greater indignation than you at the vices and frailties

<sup>1</sup> Plut. de Superst. t. ii. p. 169. F. Bayle. Pens. sur la Com. t. i. § 116.

which have been attributed to them. But, if we should be able to purify religious worship from the superstitions by which it is disfigured, would you be more disposed to render to the Divine Being the homage which is due to him from mortals !

#### DEMOPHON.

Prove that he exists, and that he extends his care to men, and I will prostrate myself before him.

#### PHILOCLES.

It is for you to prove that he does not exist, since you attack an opinion which has been received among all nations during a long succession of ages. For my part, I only mean to repress the air of raillery and insult which you at first assumed. I began by making a comparison between your doctrine and ours, as we should compare two systems of philosophy. The result of this parallel would have been, that every man being, according to your writers, the measure of all things, ought to refer every thing to himself alone ; but that, according to us, the measure of all things being God himself,<sup>t</sup> he should be the model by which we should regulate our sentiments and actions.<sup>u</sup>

You ask me what monument attests the ex-

<sup>s</sup> Protag. ap. Plat. in Theæt. t. i. p. 167 et 170. E. Sext. Empir. Pyrrhon. Hypoth. lib. 1. cap. 32. p. 55.

<sup>t</sup> Plat. de Leg. lib. 4. t. ii. p. 716. D.

<sup>u</sup> Id. Epist. 8. t. iii. p. 354. E.

istence of the Deity? I answer—the universe;—the dazzling splendor and majestic progress of the heavenly bodies;—the organisation of animals;—the correspondence of that innumerable multitude of beings;—in fine, this whole, and its admirable parts, which all bear the impress of a divine hand;—in which all is grandeur, wisdom, proportion, and harmony. I will add the concurrence of all nations;<sup>x</sup> not to compel you to acquiescence by authority, but because their belief, constantly maintained by the cause which first produced it, is an incontestable proof of the impression which the enchanting beauties of nature have ever made on all minds.<sup>y</sup>

Reason, co-operating with my senses, likewise points out to me the most excellent of artificers in the most magnificent of work. I view a man walking, and I infer that he has within him an active principle. His steps conduct him wherever he wishes to go; and I thence conclude that this principle adapts the means to the end which it proposes.—Let us apply this example. All nature is in motion;—there is therefore a first mover. This motion is subjected to a constant order;—a Supreme

<sup>x</sup> Plat. de Leg. lib. 10. t. ii. p. 886. Aristot. de Cœlo. lib. 1. cap. 3. t. i. p. 434. E. Cicer. de Nat. Deor. lib. 1. cap. 17. t. ii. p. 411.

<sup>y</sup> Plat. ibid. Aristot. ap. Cicer. de Nat. Deor. lib. 2. cap. 37. t. ii. p. 464.

Intelligence therefore exists. Here ends the ministry of my reason: should I suffer it to proceed farther, I should come at last, like many philosophers, to doubt of my own existence. Even those among the philosophers who maintain that the world has existed from eternity, nevertheless admit a first cause; for, according to them, it is impossible to conceive a succession of regular motions, performed in concert, without admitting an intelligent moving power.\*

#### DEMOPHON.

These proofs, however, have not prevented the progress of atheism.

#### PHILOCLES.

That is only to be ascribed to presumption and ignorance.

#### DEMOPHON.

It is to be ascribed to the writings of the philosophers. You are acquainted with their sentiments on the existence and nature of the Divine Being.\*

#### PHILOCLES.

They have been suspected and accused of atheism,<sup>b</sup> because they have not paid sufficient respect to the opinions of the multitude; because they have ventured to lay down principles of which they foresaw not the consequences;

\* Arist. Metaph. lib. 14. cap. 7, &c. t. ii. p. 1000.

<sup>a</sup> Plat. de Leg. lib. 10. p. 886.

<sup>b</sup> See note 1. at the end of the volume.

<sup>c</sup> Bayle, Contin. de Pens. sur la Com. t. iii. § 21 et 26.

and because, in explaining the formation and mechanism of the universe, too closely following the method of the natural philosophers, they have not called in the aid of a supernatural cause. There are some of them, but the number is very small, who expressly reject this cause, and their solutions are equally incomprehensible and insufficient.

DEMOPHON.

They are not more so than the ideas which are entertained of the Divinity. His essence is unknown, and I can never believe in that of which I have no knowledge.

PHILOCLES.

You advance a false principle. Does not Nature incessantly present you with impenetrable mysteries? You grant that matter exists, without having a knowledge of its essence. You know that your arm obeys your will, though you cannot perceive the connection between the cause and the effect.

DEMOPHON.

Sometimes we are told of one God, and sometimes of many. The attributes of the Deity appear to me equally imperfect and contradictory. His wisdom requires that he should maintain order on the earth; but disorder every where conspicuously triumphs. He is just; yet I suffer undeservedly.

## PHILOCLES.

In the origin of societies, it was believed that genii, placed in the stars, watched over the government of the universe; and, as they were supposed to be invested with great power, they obtained the adoration of mortals, and the sovereign was almost every where neglected for his ministers.

The remembrance of him was however still preserved among all nations.<sup>c</sup> You will find vestiges of it, more or less apparent, in the most ancient monuments; and the most express testimonies in the writings of the modern philosophers. Observe the superiority which Homer assigns to one of the objects of public worship; Jupiter is the father of gods and men. Examine all Greece; you will find the one Supreme Being has been long adored in Arcadia, under the name of the God *good* by pre-eminence;<sup>d</sup> and in several cities under that of the Most High,<sup>e</sup> or the Most Great.<sup>f</sup>

Afterwards, hear Timæus, Anaxagoras, and Plato: they will tell you that it was the one Di-

<sup>c</sup> Acts, ch. x. ver. 35; chap. xvii. v. 23—28. Romans, ch. i. ver. 25. Jablonsk. Panth. lib. 1. cap. 2. p. 38. Id. in Proleg. § 22. Freret. Defens. de la Chronologie, p. 335. Bruck. Hist. Phil. t. i. p. 469. Cudw. cap. 4. § 14, &c. &c.

<sup>d</sup> Pausan. lib. 3. cap. 36. p. 673. Macrob. in Somn. Scip. lib. 1. cap. 2.

<sup>e</sup> Pausan. lib. 1. cap. 26. p. 62; lib. 5. cap. 15. p. 414; lib. 8. cap. 2. p. 600; lib. 9. cap. 8. p. 728.

<sup>f</sup> Id. lib. 10. cap. 37. p. 893.

vine Being who reduced the chaos to order, and formed the world.<sup>s</sup>

Listen to Antisthenes, the disciple of Socrates :—Many gods are adored among different nations, but Nature indicates only one.<sup>t</sup>

Lastly, consult the philosophers of the Pythagorean school, who all have considered the universe as an army which performs its motions as directed by the general ; or as a vast empire, in which the supreme power resides in the sovereign,<sup>u</sup>

But whence is it that men have given to the genii, who are subordinate to the Deity, a title which appertains to him alone ?—Because, by an abuse which has long been introduced into all languages, the expressions *god* and *divine* frequently only signify a superiority of rank, or excellence in merit, and are every day lavished on princes whom he has invested with his power, minds which he has illuminated with his light, or works which have proceeded from his hands, or from those of men.<sup>v</sup> He is, in fact,

<sup>s</sup> Tim. de Anim. Mund. Plat. in Tim. Anaxag. ap. Plut de Plac. Philos. lib. 1. cap. 7. t. ii. p. 881.

<sup>t</sup> Cicer. de Nat. Deor. lib. 1. cap. 13. t. ii. p. 407. Lac. tant. Instit. Divin. lib. 1. cap. 5. t. i. p. 19. Id. de. Irr. Dei. cap. 11. t. ii. p. 153. Plat. de Orac. Def. t. ii. p. 420.

<sup>u</sup> Archyt. de Doct. Mor. ap. Stob. serm. 1. p. 15. Onat. ap. Stob. Eclog. Phys. lib. 1. cap. 3. p. 4. Stheneid. ap. Stob. serm. 46. p. 332. Diotog. ibid. p. 330.

<sup>v</sup> Menand. ap. Stob. serm. 32. p. 213. Cleric. Ans Critic. sect. 1. cap. 3. t. i. p. 2. Moshem in Cudw. cap. 4. § 5. p. 271.

so exalted and so great, that we have no other means of magnifying human grandeur, but by comparing it to his ; and, on the other hand, we find it difficult to conceive that he either can or will deign to cast his eyes on us.

You deny his immensity : but have you never reflected on the multiplicity of objects which your mind and senses are able at once to comprehend ? What ! shall your sight without difficulty extend to a great number of stadia, and shall not he be able, with a glance, to penetrate infinity ? You are able to fix your attention, almost in the same instant, on Greece, Sicily, or Egypt ; and shall it not be possible that his should extend through the whole universe ?<sup>1</sup>

You assign limits to his power, as if he could be great without being good. Can you believe that he blushes at his work ? that an insect, or even a blade of grass, are despicable in his sight ? that he has endowed man with so many eminent qualities,<sup>m</sup> that he has implanted in him the desire, necessity, and hope of knowing him, to remove him for ever from his sight ? No ; never can I be induced to believe that the father can forget his children ; or that, by a negligence incompatible with his perfections,<sup>n</sup> he will not deign to preserve that order which he has preserved in the universe.

<sup>1</sup> Xenoph. Mem. lib. I. p. 728. <sup>m</sup> Id. ibid. p. 725, 726.

<sup>n</sup> Plat. de Leg. lib. 10. t. ii. p. 902.

## DEMOPHON.

If that order originated from him, why is there so much guilt and misery to be found on the earth? If he cannot prevent these, where is his power? or, if he will not, where is his justice?

## PHILOCLES.

I expected this objection; it has frequently been made, and will be repeated in every age; it is indeed the only one which can be adduced against us. If all men were happy, they would not revolt against the author of their existence; but they suffer beneath his eyes, and he appears to abandon them. Here my reason is confounded; and I interrogate the traditions of antiquity, all of which depose in favour of a Providence. I interrogate the sages,<sup>o</sup> who almost all agree fundamentally in the doctrine, though they hesitate and differ in the manner in which they explain it. Many of them, convinced that to limit the justness or goodness of God would be to annihilate those attributes, have rather chosen to admit bounds to his power. Some say, God works only to produce good; but matter, by a viciousness inherent in its nature, occasions evil, by resisting the will of the Supreme Being.<sup>p</sup> Others say, that the divine influence extends in its full effect to the sphere of the moon, but acts

<sup>o</sup> Cicer. de. Nat. Deor. lib. 1. cap. 2. t. ii. p. 398.  
<sup>p</sup> Plat. in Tim. passim.

only feebly in the inferior regions.<sup>4</sup> Others assert, that God directs affairs of consequence, but neglects those of less moment.<sup>5</sup> Lastly, there are some who afford a ray of light to guide me through the darkness by which I am surrounded. Feeble mortals, exclaim they, cease to consider as real evils, poverty, sickness, and all the external misfortunes that assail you. These accidents, which by your resignation may be converted into benefits, are only the consequences of the laws necessary to the preservation of the universe. You make a part of the general system of things, but you are only a part. You were created for the whole, and not the whole for you.<sup>6</sup>

Thus all is good in nature, except in the class of beings where every thing ought to be best. Inanimate bodies obey without resistance the motions impressed on them; animals, destitute of reason, yield without reluctance to the instinct which impels them: men alone are equally distinguished by their vices and their understanding. Are they the slaves of necessity, like the rest of nature? Why are they able to resist their

<sup>4</sup> Ocell. Lucan. cap. 2. Arist. de Cœlo, lib. 2. cap. 1. t. i. p. 453. Id. de Part. Anim. lib. 1. cap. 1. t. i. p. 970. Moshem. in Cudw. cap. 1. § 45. Not. S.

<sup>5</sup> Ap. Plat. de Leg. lib. 10. t. ii. p. 901. Ap. Aristot. de Mundo, cap. 6. t. i. p. 611. Eurip. ap. Plut. de Reip. Ger. t. ii. 811.

<sup>6</sup> Plat. de Leg. lib. 10. t. ii. p. 903.

inclinations? Why have they received those rights which lead them astray—that desire to attain to the knowledge of their Maker—those ideas of good—that most fatal, if it be not the most noble of all gifts, the propensity to commiserate the woes of their fellow-creatures? When we consider these various privileges by which they are essentially characterised, ought we not to conclude that God, from views which it is not permitted us to penetrate, has intended to subject to the most rigid trials the power which we possess of deliberating and choosing? Yes; if there be virtues on earth, there is justice in heaven. He who pays not a tribute to the law, owes to the law a satisfaction.<sup>1</sup> Man begins his life in this world, and continues it in an abode where innocence receives the reward of its sufferings, and where the guilty expiate their crimes till they are purified from their pollution.

Thus, Demophon, do our sages justify Providence. They acknowledge no other evil to which we are exposed than vice; and know no other explanation of the difficulty it occasions, than a futurity in which all things shall be restored to order. To ask, at present, why God has not prevented evil in its origin, is to ask why he has made the universe according to his views, and not according to ours.

<sup>1</sup> Plat. de Leg. lib. 10. p. 905.

## DEMOPHON.

Religion is only an absurd mixture of mean ideas and minute ceremonies. As if there were not tyrants enough on earth, you have filled with them the heavens. You surround me with inspectors jealous of each other, eager to obtain my presents, and to whom I can only offer the homage of a servile fear. The worship which they require is only a shameful traffic; they bestow on you riches, and you give them victims.<sup>a</sup> Man, when debased by superstition, is the vilest of slaves. Your philosophers themselves have not insisted on the necessity of acquiring virtue before we present ourselves before the Divine Being, or of requesting it of him in our prayers.<sup>x</sup>

## PHILOCLES.

I have already said that our public worship is grossly disfigured, and that my design was simply to explain to you the relations which exist between man and the Divinity. Retain your doubts of these relations, if you are so blind as not to discern them; but say not that we degrade our souls when we separate them from the mass of beings, assign to them the most illustrious of origins and destinies, and establish between them and the Supreme Being an intercourse of benefits and gratitude.

<sup>a</sup> Plat. in Eutyphr. t. i. p. 14. C.

<sup>x</sup> Bayle, Contun. des Pensées, t. iii. § 51. 54, &c.

Do you wish for a pure and celestial morality which may exalt your mind and sentiments ? study the doctrine and conduct of Socrates, who only beheld in his condemnation, imprisonment, and death, the decrees of an infinitely wise Being, and did not even deign to complain of the injustice of his enemies.

At the same time contemplate with Pythagoras the laws of universal harmony,<sup>7</sup> and incessantly have before your eyes the regularity in the distribution of the different worlds, and the disposition of the heavenly bodies ; the concurrence of all wills in a wisely-governed republic, and of all the passions and emotions in a virtuous soul ; all beings labouring in concert for the maintenance of order, and order preserving the universe and its minutest parts ; a God the author of this sublime plan, and men destined by their virtues to be subservient to him, and co-operate with him in his great design. Never did system display more genius, or give a more exalted idea of the grandeur and dignity of man.

Permit me still to proceed : since you attack our philosophers, it is my duty so defend them. The youth Lysis is instructed in their opinions, if I may judge from the preceptors who have

<sup>7</sup> Theag. ap. Stob. serm. 1. p. 11. <sup>7</sup> Criton. ibid. serm. 3. p. 43. Polus. ibid. serm. 9. p. 105. Diotog. ibid. serm. 46. p. 330. Hippodam. ib. serm. 101. p. 555. Ocell. ib. Eclog. Phys. lib. 1. p. 32.

had the care of his education. I will interrogate him on the different articles which have been the subject of this conversation, and you shall hear his answers. You will thus obtain a succinct view of the whole of our doctrine; and be enabled to judge whether reason, left to itself, could possibly have conceived a system more worthy of the Divine Being, or of greater utility to mankind.\*

PHILOCLES.

Tell me, Lysis, who formed the world?

LYSIS.

God.\*

PHILOCLES.

How did he form it?

LYSIS.

By an effect of his goodness.\*

PHILOCLES.

What is God?

LYSIS.

That which has neither beginning nor end: the eternal, necessary, immutable, and intelligent Being.<sup>d</sup>

\* See note II. at the end of the volume.

<sup>a</sup> Tim. Locr. de Anim. Mund. ap. Plat. t. iii. p. 94. Plat. in Tim. ibid. p. 30, &c. Id. ap. Cicer. de Nat. Deor. lib. 1. cap. 8. t. ii. p. 403.

<sup>b</sup> Plat. ibid. p. 29. E.

<sup>c</sup> Thal. ap. Diog. Laert. lib. 1. § 36.

<sup>d</sup> Tim. Locr. de Anim. Mund. ap. Plat. t. iii. p. 96.

<sup>e</sup> Aristot. de Nat. Auscult. lib. 8. cap. 6. t. i. p. 416; cap. 7. p. 418; cap. 15. p. 430. Id. Metaphys. lib. 14. cap. 7. p. 1010.

## PHILOCLES.

Can we attain to the knowledge of his essence?

## LYSIS.

His essence is incomprehensible and ineffable,<sup>\*</sup> but he speaks distinctly by his works;<sup>f</sup> and his language bears the character of great truths, because it is intelligible to the whole world: a more resplendent light would be useless to us, and doubtless would neither accord with his plan nor our weakness. Who, in fact, can say but the impatience we feel to elevate ourselves to him may be a presage of the destiny that awaits us? And if indeed it be true, as has been said, that he is ineffably happy in the sole contemplation of his perfection,<sup>s</sup> to desire to know him is to desire to partake in his happiness.

## PHILOCLES.

Does his providence extend to all nature?

## LYSIS.

Even to the most minute objects.<sup>h</sup>

## PHILOCLES.

Can we conceal our actions from his sight?

<sup>\*</sup> Plat. in Tim. t. iii. p. 28.

<sup>f</sup> Onat. ap. Stob. Eclog. Phys. lib. 1. p. 4.

<sup>g</sup> Aristot. de Mor. lib. 10. cap. 8. t. ii. p. 139. E. Id. de Rep. lib. 7. cap. 1. Ibid. p. 425. E.

<sup>h</sup> Plat. de Leg. lib. 10. t. ii. p. 900. C. Theolog. Payenn. t. i. p. 190.

LYSIS.

No, nor even our thoughts.<sup>i</sup>

PHILOCLES.

Is God the author of evil?

LYSIS.

The good Being can only be the cause of good.<sup>k</sup>

PHILOCLES.

What are your relations to him?

LYSIS.

I am his work, I appertain to him, and his care watches over me.<sup>l</sup>

PHILOCLES.

What is the worship which is suitable to him?

LYSIS.

That which the laws of our country have established, human wisdom being unable to arrive at any positive knowledge on this subject.<sup>m</sup>

PHILOCLES.

Is it sufficient to honour him by sacrifices and pompous ceremonies?

LYSIS.

No.

<sup>i</sup> Epicharm. ap. Clem. Alex. Strom. lib. 5. p. 708. Aeschyl. ap. Theophil. ad Autolic. lib. 2. § 54. Eurip. ap. Stob. Eclog. Phys. cap. 7. p. 8. Thal. ap. Laërt. lib. 1. § 36.

<sup>k</sup> Plat. in Tim. t. iii. p. 30. A. Id. de Rep. lib. 2. t. ii, p. 379. D.

<sup>l</sup> Id. in Phædon. t. i. p. 62. D.

<sup>m</sup> Plat. in Epinom. t. ii. p. 985. D.

## PHILOCLES.

What more is necessary ?

## LYSIS.

Purity of heart;<sup>a</sup> his favour is sooner to be obtained by virtue than by offerings;<sup>b</sup> and as there can be no communication between him and injustice,<sup>c</sup> some have believed that we ought to force from the altars the guilty wretches who have there taken refuge.<sup>d</sup>

## PHILOCLES.

Is this doctrine, which is taught by the philosophers, acknowledged also by the priests ?

## LYSIS.

They have caused it to be engraven on the gate of the temple of Epidaurus, ENTRANCE INTO THESE PLACES, saith the inscription, IS PERMITTED ONLY TO PURE SOULS.<sup>e</sup> It is loudly declared in our holy ceremonies; in which when the priest has said, *Who are those who are here assembled?* the multitude reply, *Good and virtuous people.*<sup>f</sup>

## PHILOCLES.

Have your prayers for their object the goods of this world ?

<sup>a</sup> Zaleuc. ap. Stob. p. 279. Plut. in Alcib. 2. t. ii. p. 149. E. Isocr. ad Nicocl. t. i. p. 61.

<sup>b</sup> Zaleuc. ap. Diod. Sic. lib. 12. p. 34. et ap. Stob. p. 279, Xenoph. Memor. lib. 1. p. 722.

<sup>c</sup> Charond. ap. Stob. serm. 42. p. 289.

<sup>d</sup> Eurip. ap. Stob. serm. 44. p. 307.

<sup>e</sup> Clem. Alex. Strom. lib. 5. p. 652.

<sup>f</sup> Aristoph. in Pac. v. 435 et 967.

## LYSIS.

No; I know not but it may be hurtful: and I should fear lest the Deity, offended at the indiscretion of my petitions, should grant my request.<sup>t</sup>

## PHILOCLES.

What then do you ask of him?

## LYSIS.

To protect me against my passions;<sup>u</sup> to grant me true beauty, which is that of the soul,<sup>v</sup> and the knowledge and virtue of which I have need;<sup>w</sup> to bestow on me the power to refrain from committing any injustice; and, especially, the courage to endure, when necessary, the injustice of others.<sup>x</sup>

## PHILOCLES.

What ought we to do to render ourselves agreeable to the Deity?

## LYSIS.

To remember that we are ever in his presence,<sup>y</sup> to undertake nothing without imploring his assistance,<sup>z</sup> to aspire in some degree to resemble him by justice and sanctity,<sup>a</sup> to refer to

<sup>t</sup> Plat. in Alcib. 2. t. ii. p. 138, &c.

<sup>u</sup> Zaleuc. ap. Stob. serm. 42. p. 279.

<sup>v</sup> Plat. in Phaed. t. iii. p. 279. Id. in Alcib. 2. t. ii. p. 148. Clem. Alex. Strom. lib. 5. p. 705.

<sup>w</sup> Plat. in Men. t. ii. p. 100; ap. eund. de Virt. t. iii. p. 379.

<sup>x</sup> Plut. Instit. Lacon. t. ii. p. 239. A.

<sup>a</sup> Xenoph. Memor. lib. 1. p. 728.

<sup>b</sup> Charond. ap. Stob. serm. 42. p. 289. Plat. in Tim. t. iii. p. 27, et 48. Id. de Leg. lib. 4. t. ii. p. 712. Id. Epist. 8. t. iii. p. 352. E.

<sup>c</sup> Plat. in Theæt. t. i. p. 176. B. Aur. Carm. vers. ult.

him all our actions,<sup>a</sup> to fulfil punctually the duties of our condition, and to consider as the first of them all that of being useful to mankind ;<sup>c</sup> for the more good we do, the more we merit to be ranked among the number of his children and his friends.<sup>f</sup>

**PHILOCLES.**

May we obtain happiness by observing these precepts ?

**LYSIS.**

Doubtless ; since happiness consists in wisdom, and wisdom in the knowledge of God.<sup>e</sup>

**PHILOCLES.**

But this knowledge must be very imperfect.

**LYSIS.**

And therefore we can only enjoy perfect happiness in another life.<sup>h</sup>

**PHILOCLES.**

Is it true that, after our death, our souls shall appear in the Field of Truth, and render an account of their conduct to inexorable judges ? and that afterward some, conveyed into plea-

<sup>a</sup> Bias ap. Laërt. lib. 1. § 88. Bruck. Histor. Philos. t. i. p. 1072.

<sup>c</sup> Xenoph. Memor. lib. 3. p. 780.

<sup>e</sup> Plat. de Rep. lib. 10. t. ii. p. 612. E. Id. de Leg. lib. 4. p. 716. D. Alexand. ap. Plut. t. i. p. 681. A.

<sup>g</sup> Theag. ap. Stob. serm. 1. p. 11. lin. 50. Archyt. ibid. p. 15. Plat. Theat. t. i. p. 176; in Euthyd. p. 280. Id. Epist. 8. t. iii. p. 354. T. Id. ap. Augustin. de Civit. Dei, lib. 8. cap. 9.

<sup>h</sup> Plat. in Epinom. t. ii. p. 992.

sant meadows, shall there enjoy a tranquil existence in the midst of festivals and music ; while others shall be cast by the Furies into Tartarus, where they shall undergo at once the torments of flames, and the cruelty of devouring beasts ?<sup>1</sup>

### LYSIS.

I know not.

### PHILOCLES.

May we affirm that both these classes of souls, after having passed at least a thousand years in tortures or in pleasures, shall again enter a mortal body, either among the human race or among other animals, and begin a new life ;<sup>k</sup> but that eternal punishments await certain crimes ?<sup>l</sup>

### LYSIS.

Of this also I am ignorant. The Divine Being has not explained to us the nature of the punishments and rewards appointed after death. All that I affirm, from the ideas which we have of order and justice, and from the consent of all nations and all ages,<sup>m</sup> is, that every one will be dealt with according to his merits ;<sup>n</sup> and that the just man, suddenly passing from the nocturnal day of this life<sup>o</sup> to the pure and resplendent

<sup>1</sup> Axioch. ap. Plat. t. iii. p. 371.

<sup>k</sup> ibid. Virg. Æneid. lib. 6. v. 741.

<sup>l</sup> Plat. ibid. p. 615. Id. in Gorg. t. i. p. 525.

<sup>m</sup> Id. in Gorg. t. i. p. 523. Plut. de Consol. t. ii. p. 120.

<sup>n</sup> Plat. de Leg. lib. 10. t. ii. p. 905.

<sup>o</sup> Id de Rep. lib. 7. t. ii. p. 521.

dent light of a second existence, shall enjoy that unchangeable happiness of which this world only presents the feeble image.<sup>p</sup>

**PHILOCLES.**

What are our duties towards ourselves ?

**LYSIS.**

To assign to the spiritual part of us the greatest honours, next to those which we pay to the Divinity; never to pollute it by vices or remorse, sell it to riches, sacrifice it to pleasure; nor ever, on any occasion, to prefer a substance so terrestrial and frail as the body, to a principle whose origin is from heaven, and whose duration is eternal.<sup>q</sup>

**PHILOCLES.**

What are our duties towards other men ?

**LYSIS.**

They are all contained in this rule: Do not unto others what you would not wish they should do unto you.<sup>r</sup>

**PHILOCLES.**

But are you not to be pitied, should all these opinions prove mere illusion, and should the soul not survive the body ?

**LYSIS.**

Religion requires not more from her votaries than philosophy. Far from exacting from the

<sup>p</sup> Plat. in Eninom. t. ii. p. 973 et 992.

<sup>q</sup> Id. de Leg. lib. 5. p. 727, &c.

<sup>r</sup> Isoer. in Nicocl. t. i. p. 116.

virtuous man any sacrifice which may excite his regret, she diffuses a secret charm over his duties; and procures him two inestimable advantages—an undisturbed tranquillity during his life, and a delicious hope in the moment of death\*.

\* Plat. in Phædon. t. i. p. 19 et 114.

## CHAP. LXXX.

*Continuation of the Library.—Poetry.*

I HAD taken with me to the house of Euclid young Lysis, the son of Apollodorus. We entered one of the apartments of the library, which contained only poetical works, and treatises on morals; of the former there was a great variety, but a very small number of the latter. Lysis appeared surprised at this disproportion. A few books, said Euclid, are sufficient to instruct men, but many are necessary for their entertainment. Our duties are limited, but the pleasures of the mind and heart can know no bounds; the Imagination, by which they are nourished, is equally liberal and fruitful; while Reason, poor and sterile, only dispenses to us those feeble lights which are necessary: and, as we act more from sensation than reflection, the talents of the Imagination will always appear to us to have more charms than the counsels of Reason her rival.

This splendid faculty is less employed on what is real than on what is possible, a much more extensive subject than reality. Frequently it even passes the bounds of possibility to indulge in those fictions to which no limits can be

assigned. The voice of Imagination peoples the deserts, bestows life on the most insensible beings, transfers from one object to another the qualities and colours by which they are distinguished, and, by a succession of transformations, hurries us away into the abode of enchantments, into that ideal world in which the poets, forgetting the earth and forgetting themselves, have intercourse only with intelligences of a superior order.

There they gather their verses in the gardens of the Muses;<sup>t</sup> tranquil streams roll for them their waves of milk and honey;<sup>u</sup> Apollo descends from heaven to lend them his lyre;<sup>v</sup> and a divine breath, suddenly extinguishing their reason, throws them into the convulsions of a delirium, and compels them to speak the language of the gods, of whom they are then no more than the organs.<sup>w</sup>

You see, added Euclid, that I borrow the words of Plato. He frequently ridiculed those poets who complain in such frigid language of the fire by which they pretend to be interiorly consumed. But there are among them those who actually feel the influence of that enthusiasm which is called divine inspiration, or poetic fury.<sup>x</sup> Æschylus, Pindar, and all our great poets, were

<sup>t</sup> Plat. in Ion. t. i. p. 534.

<sup>u</sup> Id. ibid.

<sup>v</sup> Pind. Pyth. 1. v. 1.

<sup>w</sup> Plat. in Ion. t. i. p. 534.

<sup>x</sup> Id. in Phæd. t. iii. p. 245. Id. et Democrit. ap Cicer. de Orat. cap. 46. t. i. p. 237.

actuated by it, as their writings will for ever evince. What do I say? Demosthenes in our popular assemblies, and individuals in society, cause us every day to experience its effects. Should you yourself have to paint the transports or the woes of one of those passions which, when at their height, no longer leave the mind its freedom, your eyes, your language, would become alike inflamed and ardent, and the frequent violence of your manner and expression would appear as fits of fury or of madness. Yet would you only have yielded to the voice of Nature.

This ardour, which ought to animate all the productions of the mind, is displayed in poetry<sup>a</sup> with more or less intensity, according as the subject requires more or less emotion, or the author more or less possesses that sublime talent which accommodates itself with facility to the characters of the passions; or that profound sentiment which suddenly enkindles in his heart, and rapidly communicates itself to the feelings of others.<sup>b</sup> These two qualities are not always united. I knew a poet of Syracuse who never made such beautiful verses as when he was transported beyond himself by a violent enthusiasm.<sup>c</sup>

<sup>a</sup> Cicer. Tusculan. lib. 1. cap. 26. t. ii. p. 254. Id. ad Quint. lib. 3. epist. 4. t. ix. p. 87; epist. 5. p. 89.

<sup>b</sup> Aristot. de Poet. cap. 17. t. ii. p. 665. C.

<sup>c</sup> Id. Probl. t. ii. p. 817. C.

Lysis then asked several questions, the purport of which may be gathered from the substance of the answers of Euclid. Poetry, said the latter, has its particular language and style. In the epic poem, and in tragedy, a great action is represented, all the parts of which are connected at the pleasure of the poet, who alters known facts by adding others which may increase the interest; sometimes giving them greater importance by the means of marvellous incidents, and sometimes by the varied charms of diction, or the beauty of the thoughts and sentiments. Frequently the fable, that is to say the manner of disposing the action,<sup>d</sup> costs more labour, or does more honour, to the poet, than even the composition of the verses.<sup>e</sup>

The other kinds of poetry do not require from the writer so artificial a construction; but he ought always to display a species of invention, to animate whatever subject he treats with novel fictions, to impart to his readers his own ardour, and never to forget that, according to Simonides,<sup>f</sup> poetry is a speaking picture, and painting a mute poetry.

It hence follows that verse alone cannot constitute a poem. The history of Herodotus put into verse would still be only a history,<sup>g</sup> be-

<sup>d</sup> Aristot. de Poet. cap. 6. t. ii. p. 655. E.

<sup>e</sup> Id. ibid. cap. 9. t. ii. p. 659. E.

<sup>f</sup> Plut. de Aud. Poet. t. ii. p. 17. Voss. de Art. Poet. Nat. p. 6.

<sup>g</sup> Aristot. de Poet. cap. 9. t. ii. p. 659.

cause it would neither contain a fable nor fictions.<sup>h</sup> It also follows that we ought not to enumerate among the productions of poetry the sentences of Theognis, Phocylides, &c. nor even the systems of nature of Parmenides and Empedocles;<sup>i</sup> though the works of the latter sometimes contain splendid descriptions,<sup>k</sup> or ingenious allegories.<sup>l</sup>

I have said that Poetry has a peculiar language. In the compacts which she has entered into with Prose, she has agreed never to appear but with the richest, at least the most elegant, ornaments; and all the colours of Nature are delivered into her hands, with the obligation incessantly to use them, and the hope of pardon should she even sometimes abuse them.

She has added to her empire a number of words interdicted to Prose, and others which she lengthens or shortens by the addition or retrenchment of a letter or syllable. She possesses the power of creating new ones,<sup>m</sup> and the almost exclusive privileges of employing those which are no longer in use, or which are only so in a foreign country;<sup>n</sup> of combining many into one,<sup>o</sup> disposing them in an or-

<sup>h</sup> Plat. in Phædon. t. i. p. 61. B.

<sup>i</sup> Aristot. de Poet. cap. I. p. 653. Plut. de Aud. Poet. p. 16.

<sup>k</sup> Arist. ap. Diog. Laert. lib. 8. § 57. Emped. ap. Plut. de Vitand. Ἄρε Alien. t. ii. p. 830. Sext. Empir. adv. Logic. lib. 7. p. 396. <sup>l</sup> Sext. Empir. ibid. ibid. p. 392.

<sup>m</sup> Aristot. de Poet. cap. 21. t. ii. p. 669. B.

<sup>n</sup> Id. ibid. p. 668. D. et cap. 22. p. 669. E.

<sup>o</sup> Id. ibid. cap. 20. p. 668. A.

der before unknown,<sup>p</sup> and indulging in those licences which distinguish poetical elocution from ordinary language.

The privileges granted to genius are extended to almost all the instruments which second its operations; and hence the numerous forms of verse, each of which has a peculiar character indicated by nature. That of the heroic is a majestic grandeur; it has therefore been appropriated to the epic poem. The iambic frequently occurs in conversation, and has been successfully employed in dramatic poetry. Other forms are found to be better adapted to songs accompanied with dances,<sup>q\*</sup> and are used in odes and hymns. Thus have the poets multiplied the means of diffusing pleasure.

Euclid, as he ended, showed us the works which have appeared at different times under the names of Orpheus, Musæus, Thamyris,<sup>r</sup> Linus, Anthes,<sup>s</sup> Pamphus,<sup>t</sup> Olen,<sup>u</sup> Abaris,<sup>v</sup> Epimenides,<sup>w</sup> &c. Some contain only sacred hymns or plaintive songs; others treat of sacrifices,

<sup>p</sup> Aristot. de Poet. cap. 22. p. 670. C.

<sup>q</sup> Id. ibid. cap. 24. p. 672. B.

<sup>r</sup> See, concerning the different kinds of Greek verse, Chap. XXVII. of this work.

<sup>s</sup> Plat. de Rep. lib. 2. t. ii. p. 364. Id. de Leg. lib. 8. t. ii. p. 829. Aristot. de Gener. Animal. lib. 2. cap. 1. t. i. p. 1073.

<sup>t</sup> Heracl. ap. Plut. de Mus. t. ii. p. 1132.

<sup>u</sup> Pausan. lib. 1. p. 92, 94, &c.

<sup>v</sup> Herodot. lib. 4. cap. 35.

<sup>w</sup> Plat. in Charmid. t. ii. p. 158.

<sup>y</sup> Diog. Laert. lib. 1. § 111.

oracles, expiations, and enchantments. In some of these, and especially the Epic Cycle, which is a collection of fabulous traditions whence the tragic writers have frequently taken the subjects of their pieces,<sup>a</sup> are contained the genealogies of the gods, the combat of the Titans, the expedition of the Argonauts, and the wars of Thebes and Troy;<sup>b</sup> these being the principal objects which engaged the attention of men of literature during many ages. As the greater part of these works are not by the authors whose names they bear,\* Euclid had not arranged them in any regular order.

Next came the works of Hesiod and Homer. The latter were accompanied by a formidable body of interpreters and commentators.<sup>b</sup> I had read with no small disgust the elucidations of Stesimbrotus and Glaucon;<sup>c</sup> and had been much diverted with the labour employed by Metrodorus of Lampsacus to discover a continued allegory in the *Iliad* and *Odyssey*.<sup>d</sup>

After the example of Homer, a great number of poets undertook to celebrate the war of Troy. Among others were Arctinus, Stesi-

<sup>a</sup> Casaub. in Athen. p. 301.

<sup>b</sup> Fabr. Bibl. Græc. lib. 1. cap. 17, &c.

<sup>c</sup> See note III. at the end of the volume.

<sup>b</sup> Fabr. Bibl. Græc. t. i. p. 330.

<sup>c</sup> Plat. in Ion. t. i. p. 530.

<sup>d</sup> Id. ibid. Titian. adv. Gent. § 37. p. 80.

chorus,<sup>e</sup> Sacadas<sup>f</sup>, and Lesches,<sup>g</sup> who began his work by these emphatical words: “ *I sing the fortune of Priam, and the famous war. . . .*<sup>h</sup> The same Lesches, in his little Iliad,<sup>i</sup> and Dicæogenes, in his Cypriacs,<sup>k</sup> described all the events of this war. The poems of the Heracleid and the Theseid omit none of the exploits of Hercules and Theseus.<sup>j</sup> These authors never understood the nature of the epic poem. They followed in the train of Homer; and were lost in his rays, as the stars vanish in the splendor of the sun.

Euclid had endeavoured to collect all the tragedies, comedies, and satiric drainas, which within near two hundred years had been represented in the theatres of Greece<sup>m</sup> and Sicily. He possessed about three thousand,<sup>n</sup>\* yet his collection was not complete. What an exalted idea must we not hence conceive of the literature of the Greeks, and the fecundity of their genius! I often reckoned more than a hundred pieces which were the production of

<sup>e</sup> Fabr. Bibl. Græc. t. i. p. 9 et 597.

<sup>f</sup> Athen. lib. 13. cap. 9. p. 610. Meurs. Bibl. Græc. cap. 1.

<sup>g</sup> Pausan. lib. 10. cap. 25. p. 860.

<sup>h</sup> Horat. de Art. Poet. v. 137.

<sup>i</sup> Fabr. Bibl. Græc. t. i. p. 280.

<sup>k</sup> Herodot. lib. 2. cap. 117. Aristot. de Poet. cap. 16. t. ii. p. 664; cap. 23. p. 671. Athen. lib. 15. cap. 8. p. 682. Perizon. ad Ælian. Var. Hist. lib. 9. cap. 15.

<sup>l</sup> Aristot. de Poet. cap. 8. t. ii. p. 658.

<sup>m</sup> Æschin. de Fals. Legat. p. 398.

<sup>n</sup> Meurs. Bibl. Græc. et Attic. Fabr. Bibl. Græc. &c.

\* See note IV. at the end of the volume.

the same author. Among other singular works which Euclid pointed out to our attention, he showed us the Hippocentaur, a tragedy, in which Chæremon had not long before introduced, contrary to the received practice, all the different kinds of verse.<sup>o</sup> This novelty however did not meet with success.

The Mimi were at first only obscene or satirical farces, which were represented on the stage. Their name was afterwards transferred to little poems which describe particular adventures.<sup>p</sup> They resemble comedy by their subject, but differ from it by their want of a plot, and sometimes by their extreme licentiousness.<sup>q</sup> There are some of them however which abound in a decent and exquisite pleasantry. Among the Mimi which Euclid had collected, I found those of Xenarchus, and those of Sophron of Syracuse.<sup>r</sup> The latter were much admired by Plato, who having received them from Sicily, made the Athenians acquainted with them, and on the day of his death they were found under the pillow of his bed.\*

Before the discovery of the dramatic art,

<sup>o</sup> Aristot. de Poet. t. ii. cap. 1. p. 653; cap. 24. p. 672.

<sup>p</sup> Voss. de Inst. Poet. lib. 2. cap. 30. p. 150.

<sup>q</sup> Plut. Sympos. lib. 7. quæst. 8. t. ii. p. 712. Diomed. de Orat. lib. 3. p. 448.

<sup>r</sup> Aristot. de Poet. cap. 1. t. ii. p. 653.

<sup>\*</sup> Diog. Laert. lib. 3. § 18. Menag. ibid. p. 146. Voss. ibid. cap. 33. p. 161.

\* There seems reason to conjecture that some of the poems called *Mimi* were written in the manner of the tales of La Fontaine.

continued Euclid, those poets to whom Nature had granted refined sensibility, but denied the talents requisite for the epic poem, sometimes pathetically described the calamities of nations, or the misfortunes of an ancient hero; and sometimes deplored the death of a relation or a friend, and by indulging assuaged their grief. Their plaintive songs, almost always accompanied by the flute, were known under the name of Elegies or Lamentations.<sup>1</sup>

The construction of this kind of poetry is regularly irregular: I mean that verses of six and five feet succeed each other alternately.<sup>2</sup> Its style should be simple; for a heart really afflicted aims not to attract our admiration. The expressions should sometimes be ardent, like the cinders which cover a devouring fire, but should not burst forth into the exclamations and imprecations of despair. Nothing more effectually moves compassion than perfect gentleness in the extremity of suffering. Would you wish for the model of an elegy equally concise and affecting, you may find it in Euripides. Andromache, brought into Greece, throws herself at the feet of the statue of Thetis, the mother of Achilles. She does not complain of that hero; but, at the remembrance of the fatal day on which she saw Hector dragged

<sup>1</sup> Procl. Chrestom. ap. Phot. Biblioth. p. 984. Voss. de Instit. Poet. lib. 3. cap. 11. p. 49. Mem. de l'Acad. des Bell. Lettr. t. vi. Hist. p. 277; t. vii. Mem. p. 337.

<sup>2</sup> Horat. de Art. Poet. v. 75.

round the walls of Troy, her eyes overflow with tears. She accuses Helen as the cause of all her woes ; she recalls to mind the cruel persecutions of Hermione ; and, after having a second time pronounced the name of her husband, pours forth her tears in still more copious streams.<sup>x</sup>

The elegy may sooth our sorrows when we are in misfortune, but it ought to inspire us with courage when we are on the point of being attacked by calamity. It then assumes a more nervous tone ; and, employing the most forcible images, compels us to blush at our cowardice, and envy the tears shed at the funeral of the hero who had sacrificed his life in the service of his country.

Thus was it that Tyrtæus revived the drooping ardour of the Spartans,<sup>y</sup> and Callinus infused new vigour into the inhabitants of Ephesus.<sup>z</sup> Here are their elegies, and also the poem entitled Salamis, which Solon composed to engage the Athenians to retake the island of that name.<sup>a</sup>

Wearied at length with lamenting the too real calamities of humanity, the elegiac poets applied themselves to paint the gentler woes of Love ;<sup>b</sup> and many of them have thus acquired a celebrity which they have reflected on their

<sup>x</sup> Eurip. in Androm. v. 103.

<sup>y</sup> Stob. serm. 49. p. 353.

<sup>z</sup> Id. ibid. p. 355.

<sup>a</sup> Plut. in Sol. t. i. p. 82.

<sup>b</sup> Horat. de Art. Poet. v. 76.

mistresses. The charms of Nanno were sung by Nimmermus of Colophon, who is ranked among the most eminent of our poets;<sup>c</sup> and the beautiful Battis is daily celebrated by Philetas of Cos,<sup>d</sup> who, though yet young, has deservedly acquired a great reputation. It is said that his body is so wasted and feeble, that, to enable himself to withstand the violence of the wind, he is obliged to fasten plates of lead to his shoes.<sup>e</sup> The inhabitants of Cos, elated with the honour his poetical fame has reflected on his country, have erected to him, under a plane tree, a statue of bronze.<sup>f</sup>

I chanced to lay my hand on a volume entitled *The Lydian*. That work, said Euclid, is by Antimachus of Colophon, who lived in the last century,<sup>g</sup> and who is likewise the author of the well known poem of the Thebaid.<sup>h</sup> He was violently enamoured of the beautiful Chryseis, whom he followed into Lydia, of which country she was a native, and where she died in his arms. On his return home, he could find no other consolation for his affliction than

<sup>c</sup> Chamœl. ap. Athen. lib. 13. cap. 3. p. 620. Strab. lib. 14. p. 633 et 643. Suid. in Μίμνης. Horat. lib. 2. epist. 2. v. 101. Propert. lib. 1. eleg. 9. v. 11. Gyrald. de Poet. Hist. Dialog. 3. p. 161.

<sup>d</sup> Hermesian. ap. Athen. lib. 13. cap. 8. p. 598.

<sup>e</sup> Athen. lib. 12. cap. 13. p. 552. Aelian. Var. Hist. lib. 9. cap. 14; lib. 10. cap. 6. Suid. in Φλετας.

<sup>f</sup> Hermesian. ibid.

<sup>g</sup> Schol. Pind. Pyth. 4. v. 398. Schol. Apoll. Rhod. lib. 1. v. 1289; lib. 2. v. 297, &c.

<sup>h</sup> Athen. lib. 11. p. 468, 475, et 482.

to perpetuate it in his writings, and to give to this elegy the name which it bears.<sup>1</sup>

I am acquainted with the Thebaid, answered I. Though the disposition of that poem be not happy,<sup>2</sup> and we meet with in it, from time to time, verses of Homer transcribed almost word for word,<sup>3</sup> I nevertheless allow that the author, in many respects, merits praise. Yet the inflation,<sup>4</sup> harshness, and I will venture to say, dryness, of the style,<sup>5</sup> make me presume that the writer did not possess sufficient elegance of mind, or sensibility of heart,<sup>6</sup> to interest us in the death of Chryseis. But I will examine whether my conjecture be well founded. I therefore read the *Lydian*, while Euclid showed to Lysis the elegies of Archilochus, Simonides, Clonas, Ion,<sup>7</sup> &c. When I had ended the perusal of it—I perceive, said I, that I was not mistaken; Antimachus has arrayed his grief in pompous ornaments. Without perceiving that he has already found consolation who seeks it in examples, he compares his woes to the sufferings of the ancient heroes of Greece,<sup>8</sup> and prolixly describes the pain-

<sup>1</sup> Hermesian. ap. Athen. lib. 13. p. 598. Plut. de Consol. t. ii. p. 106.

<sup>2</sup> Quintil. lib. 10. cap. 1. p. 629.

<sup>3</sup> Porphyr. ap. Euseb. Praep. Evang. lib. 10. p. 467.

<sup>4</sup> Catull. de Cinn. et Volus. carm. lxxxvii.

<sup>5</sup> Dionys. Halic. de Compos. Verb. t. v. p. 150. Id. de Cens. Vet. Script. cap. 2. p. 419.

<sup>6</sup> Quintil. ibid.

<sup>7</sup> Mem. de l'Acad. des Bell. Lettr. t. vii. p. 352.

<sup>8</sup> Plut. de Consol. t. ii. p. 106.

ful labours of the Argonauts in their expedition.<sup>r</sup>

Archilochus, said Lysis, believed that he had found a more happy termination to his griefs in wine. His brother-in-law had perished at sea; and, in some verses which the poet composed on the occasion, after having expressed some regret for his death, he soon hastens to calm his grief: For in truth, says he, my tears cannot restore him to life, nor will our sports and pleasures in the least increase the rigour of his fate.<sup>s</sup>

Euclid made us observe that the mixture of verses of six feet with those of five was formerly only used in the elegy, properly so called; but that it was afterwards employed in different kinds of poetry. While he was producing some examples,<sup>t</sup> he received a book which he had expected a long time. This was the Iliad in elegiac verse; that is to say, to each line of Homer the writer had added a shorter verse after his fashion. The name of this author was Pigres; he was brother to the late queen of Caria—Artemisia, the wife of Mausolus;<sup>u</sup> which, however, had not prevented him from producing the most extravagant and wretched work that perhaps exists.

<sup>r</sup> Schol. Pind. Pyth. 4. v. 398. Schol. Apoll. Rhod. lib. 1. v. 1289. ; lib. 3. v. 409; lib. 4. v. 259, &c.

<sup>s</sup> Plut. de Aud. Poet. t. ii. p. 33.

<sup>t</sup> Mem. de l' Acad. des Bell. Lettr. t. vii. p. 383.

<sup>u</sup> Suid. in Πιγρε.

Several shelves were filled with hymns to the gods, odes in honour of the victors in the various games of Greece, eclogues, songs, and a number of fugitive pieces.

The eclogue, said Euclid, paints the pleasures of the pastoral life, and exhibits to us shepherds seated on the turf, on the banks of a stream, on the brow of a hill, or beneath the shade of an ancient tree, who sometimes tune their pipes to the murmurs of the waters or the zephyrs; and sometimes sing their loves, their innocent disputes, their flocks, and the enchanting objects by which they are surrounded.

This kind of poetry has not made any progress among us. We must seek for its origin in Sicily.\* There, at least as we have heard, between mountains crowned with lofty oaks, a valley extends in which Nature has lavished her treasures; and where, in the midst of a laurel grove,<sup>y</sup> was born the shepherd Daphnis, on whom the gods emulously bestowed their favours. The Nymphs nursed him in his infancy; he received from Venus grace and beauty, and from Mercury persuasive eloquence; Pan directed his fingers on the flute with seven pipes; and the Muses modulated the accents of his harmonious voice. Soon collecting around him the shepherds of the district, he taught them to know and prize

\* Diod. Sic. lib. 4. p. 285.

<sup>x</sup> Id. ibid.

the happiness of the pastoral life. The reeds were converted into instruments of music. The echoes, animated by their sound, repeated on every side the accents of tranquil and durable happiness. Daphnis did not long enjoy the benefits of which he had been the author; he died in the prime of his years, the victim of love;<sup>a</sup> but even unto our time<sup>b</sup> his pupils have never ceased to celebrate his name, and to deplore the woes which terminated his life.<sup>b</sup> The pastoral poem, of which it is said he first conceived the idea, was afterwards brought to perfection by two Sicilian poets, Stesichorus of Himera, and Diomus of Syracuse.<sup>c</sup>

I can easily imagine, said Lysis, that this species of poem must present us with pleasing landscapes; but surely the ignoble figures which are introduced in them must strangely detract from their beauty. In what manner can we be interested by rude shepherds, occupied in their mean employments? There was a time, answered Euclid, when the care of flocks was not confided to slaves, but the owners took this employment on themselves, because no other riches were then known. This fact is attested by tradition, which teaches us that men

<sup>a</sup> Voss. de Inst. Poet. lib. 3. cap. 8. Mem. de l'Acad. des Bell. Lettr. t. v. Hist. p. 85; t. vi. Mem. p. 459.

<sup>b</sup> Diod. Sic. lib. 4. p. 283.

<sup>b</sup> Aelian. Var. Hist. lib. 10. cap. 18. Theocr. Idyll. 1.

<sup>c</sup> Aelian. ibid. Athen. lib. 14. cap. 3. p. 619.

were shepherds before they were husbandmen : it is also proved by the descriptions of the poets ; who, notwithstanding the licences in which they may indulge, have often preserved to us a faithful transcript of ancient manners.<sup>4</sup> The shepherd Endymion was beloved by Diana ; Paris watched on Mount Ida the flocks of his father Priam, king of Troy ; and Apollo kept those of king Admetus.

A poet may therefore, without offending against the rules of propriety, carry us back to remote ages, and conduct us into those retreats where such individuals as had received from their fathers a fortune proportionate to their wants, passed their peaceful days in harmless sports ; and protracted, if I may so speak, their infancy to the end of their lives.

He may bestow on his characters an emulation that shall give activity to their minds. They shall feel more than they shall think. Their language shall be always simple, natural, figurative, and more or less elevated, according to the difference of conditions, which in the pastoral life was governed by the nature of possessions ; in the first class of which were placed cows, and next to these sheep, goats, and hogs.<sup>5</sup> But as the poet ought only to attribute to his shepherds mild passions and slight vices, he can only

<sup>4</sup> Plat. de Leg. t. ii. p. 682.

<sup>5</sup> Mem. de l'Acad. des Bell. Lettr. t. iv. p. 534.

present us with a small number of scenes ; and the spectators will become disgusted with a uniformity equally fatiguing with a sea continually calm, and a sky constantly serene.

From the want of motion and variety, the eclogue can never be so pleasing to our taste as that poetry in which the heart displays itself in the moment of pleasure or of pain. I mean to speak of songs, with the different kinds of which you are acquainted. I have divided them into two classes. The first contains the songs of the table,<sup>f</sup> and the other those which are peculiar to certain professions and occupations ; such as the songs of reapers, vintagers, millers, workers in wool, weavers, nurses, &c.<sup>g</sup>

The intoxication of wine, love, joy, or patriotism, characterises the former. They require a peculiar talent, which renders precepts unnecessary to those who have received it from Nature, and to those who have not they would be useless. Pindar has composed drinking songs;<sup>h</sup> but those of Anacreon and Alcæus will always be sung. In the second class of songs, the recital of labours is softened by the recollection of certain circumstances, or the intimation of the advantages which they procure. I once heard a soldier, when half intoxicated, sing a military

<sup>f</sup> Mem. de l'Acad. des Bell. Lettr. t. ix. p. 320.

<sup>g</sup> Ibid. p. 347.

<sup>h</sup> Athen. lib. 10. cap. 7. p. 427. Suid. in Πλάτ.

song, of which I rather remember the sense than the words :—“A spear, a sword, and a buckler, compose all my treasure ; yet I possess fields, harvests, and wine. I have seen men prostrate at my feet who called me their sovereign and their master ; for they had no spear, sword, nor buckler.”<sup>1</sup>

What a progress may we not expect poetry to make in a country in which Nature, and the institutions of each city and state, incessantly incite lively and brilliant imaginations to display their powers with profusion ! For it is not only to those poets who have been successful in the *epopœia* and the dramatic art that the Greeks have erected statues, and rendered the still more valuable homage of rational esteem ; illustrious honours are reserved for those who have excelled in any of the different kinds of lyric poetry. There is not a city which in the course of the year does not celebrate a number of festivals in honour of the gods ; nor any festival which is not solemnised with new hymns, sung in the presence of all the inhabitants, and by chorusses of youths taken from the principal families. What a motive for emulation is here offered to the poet ! and how distinguished is the honour he receives, when, by celebrating the victories of the *athletæ*, he himself merits the gratitude of their country ! Let us transport him to a more

<sup>1</sup> Athen. lib. 15. cap. 15. p. 695.

illustrious theatre, and imagine him appointed to conclude by his songs the festivals of Olympia, or the other great solemnities of Greece. What must he feel when twenty or thirty thousand spectators, enchanted with his harmonious numbers, rend the skies with shouts of admiration and joy? No! the greatest potentate on earth could never bestow on genius a reward of such inestimable value.

Hence arises that distinction which, among us, the poets who contribute to the embellishment of our festivals enjoy, especially when they preserve in their compositions the peculiar character of the divinity whom they celebrate. For, relatively to its object, each species of song or hymn should be distinguished by a particular style and kind of music: if it is addressed to the sovereign of the gods, it should be grave and majestic; if to the muses, it should be expressed in the softest and most harmonious sounds. The ancients punctually observed this just proportion; but the moderns, who believe themselves to be wiser than their ancestors, because in some things they have attained to a little more knowledge, have not been ashamed to neglect it.<sup>k</sup>—I have remarked, subjoined I, this conformity in your most trivial customs, when they may be traced back to a certain antiquity;

<sup>k</sup> Plat. de Leg. lib. 3, t. ii. p. 700. Plut. de Mus. t. ii. p. 1133. Lettr. sur la Musique, par M. l'Abbé Arnaud, p. 16.

and I have admired your first legislators, who early perceived that it was better to enchain your liberty by forms than by restraint. I have even observed, in studying the origin of nations, that the empire of customs and rites has every where preceded that of laws. Customs are like guides who lead us by the hand through paths which are frequently trodden ; while the laws are like those maps in which the roads are marked out by a single stroke, without any regard to their windings.

I shall not read to you, resumed Euclid, the tiresome list of all the authors who have succeeded in lyric poetry ; but I will name to you the principal. These are Stesichorus, Ibucus, Alcæus, Aleman, Simonides, Bacchylides, Anacreon, and Pindar. Several of the female sex have also cultivated a species of writing so susceptible of graces ; and among these are distinguished Sappho, Erinna, Telesilla, Praxilla, Myrtis, and Corinna.<sup>1</sup>

Before I proceed any farther, I ought to speak to you of a kind of poem in which that enthusiasm of which we have spoken is frequently displayed : I mean hymns in honour of Bacchus, known by the name of Dithyrambics. Both the writer and singer of them should be under the influence of a kind of delirium ;<sup>m</sup> for they

<sup>1</sup> Voss de Inst. Poet. lib. 3. cap. 15. p. 80.

<sup>m</sup> Plat. in Ion. t. i. p. 534. Id. de Leg. lib. 3. t. ii. p. 700.

are appropriated to direct certain animated and violent dances which are most frequently performed in a round."

This species of poem is easily known by peculiar properties which distinguish it from every other.<sup>a</sup> To pourtray at once the qualities and relations of an object, it is frequently permitted to combine several words into one; which licence sometimes gives birth to words of such length and intricacy as to fatigue the ear, but so sonorous as to agitate the imagination.<sup>b</sup> Metaphors, which seem to have no relation, succeed without following each other. The author, who proceeds only by impetuous starts, discerns, but neglects to mark, the connection of his ideas. Sometimes he departs from every rule of art; and sometimes employs the different measures of verse, and the various kinds of modulation.<sup>c</sup>

Whilst under favour of these licences the man of genius displays to our eyes the immense riches of poetry, his feeble imitators discover to us its empty ostentation. Without animation and without interest, and becoming obscure while they labour to appear profound, they dif-

<sup>a</sup> Procl. Chrestom. ap. Phot. Bibl. p. 985. Pind. in Olymp. 13. v. 25. Schol. Aristoph. in Av. v. 1403.

<sup>b</sup> Schmidt. de Dithyr. ad calc. edit. Pind. p. 251. Mem. de l' Acad. des Boll. Lettr. t. x. p. 307.

<sup>c</sup> Aristoph. in Pac. v. 831. Schol. ibid. Aristot. Rhet. lib. 3. cap. 3. t. ii. p. 587. E. Suid. in Διθύρα et in Ἐποντες.

<sup>d</sup> Dionys. Halic. de Compos. Verbor. § 19. t. v. p. 131

fuse over common ideas colours that are still more common. The greater part, from the beginning of their pieces, seek to dazzle us by the magnificence of images drawn from meteors and the celestial phænomena.<sup>1</sup> Hence that pleasantry of Aristophanes, who in one of his comedies introduces a man whom he supposes to have lately come down from the heavens. He is asked what he saw there: to which question he replies:—"Two or three dithyrambic poets running about among the winds and clouds, to collect vapours and whirlwinds, of which to make their prologues."<sup>2</sup> He elsewhere compares the expressions of these poets to air-bubbles, which when they are pierced burst with a loud crack.<sup>3</sup>

Here also we see the power of certain conventions. The same poet who, when he celebrates Apollo, soothes his mind to tranquil harmony, agitates his soul with violence when he prepares to sing the praises of Bacchus; and if his imagination be slow to imbibe the poetic flame, he adds to it new heat by the immoderate use of wine.<sup>4</sup> Struck with this liquor as with a thunderbolt, said Archilochus, I triumphantly begin my career.<sup>5</sup>

<sup>1</sup> Suid. in Διθύρα.

<sup>2</sup> Aristoph. in Av. v. 1383. Schol. ibid. Id. in Pac. v. 829. Schol. ibid. Flor. Christian. ibid. v 177.

<sup>3</sup> Aristoph. in Ran. v. 251. Schol. ibid. Voss. de Instit. Poet. lib. 3. cap. 16. p. 88.

<sup>4</sup> Philoch. et. Epicharm. ap. Athen. lib. 14. cap. 6. p. 628.

<sup>5</sup> Archil. ap. Athen. lib. 14. cap. 6. p. 628.

Euclid had collected the dithyrambics of the latter poet,<sup>y</sup> and those of Arion,<sup>z</sup> Lasus,<sup>a</sup> Pindar,<sup>b</sup> Melanippides,<sup>c</sup> Philoxenus,<sup>d</sup> Timotheus, Telestes, Polyides,<sup>e</sup> Ion,<sup>f</sup> and many others, the greater number of whom have lived in our time. For this kind of poetry, which tends to the sublime has a peculiar charm for poets whose abilities do not exceed mediocrity; and as every individual now endeavours to raise himself above his actual condition in life, every author, in like manner, wishes to elevate his style above his real powers.

I afterwards saw a collection of impromptus,<sup>g</sup> enigmas, acrostics, and all sorts of *griphi*.<sup>h\*</sup> In some of the last pages, I observed the figures of an egg, an altar, a two-edged ax, and the wings of love. On examining them more closely, I perceived they were pieces of poetry, composed of verses of such different lengths as to pour-

<sup>y</sup> Athen. lib. 14. cap. 6. p. 628.

<sup>z</sup> Herodot. lib. 1. cap. 23. Suid. in Αρίων.

<sup>a</sup> Clem. Alex. Strom. lib. 1. p. 365. Aelian. Hist. Animal. lib. 7. cap. 47.

<sup>b</sup> Strab. lib. 9. p. 404. Dionys. Halic. de Compos. Verb. p. 152. Suid. in Πίνδας.

<sup>c</sup> Xenoph. Memor. lib. 1. p. 725.

<sup>d</sup> Dionys. Halic. ibid. p. 132. Suid. in Φιλοξένος.

<sup>e</sup> Diod. Sic. lib. 14. p. 273.

<sup>f</sup> Aristoph. in Pac. v. 835. Schol. ibid.

<sup>g</sup> Simon. ap. Athen. lib. 3. cap. 35. p. 125.

<sup>h</sup> Call. ap. Athen. lib. 10. cap. 20. p. 453. Thes. Epist. Lacrozian. t. iii. p. 257.

\* A kind of riddles (*logogriphes*). See note V. at the end of the volume.

tray various objects. In the egg, for example, the two first verses were of three syllables each, and the following continually lengthened till they came to a certain measure; from which they decreased in the same proportion, till they ended, as they had begun, in two verses of three syllables.<sup>1</sup> Simmias of Rhodes had enriched literature with these productions equally puerile and laborious.

Lysis, who was passionately enamoured of poetry, was constantly in fear lest it should be classed among the number of frivolous amusements; and having perceived that Euclid had more than once declared that a poet ought not to flatter himself that he shall be able to obtain success when he possesses not the talents requisite to please, he exclaimed, in a moment of impatience—It is poetry which has civilized mankind, which instructed my childhood, which tempers the severity of precepts, which renders virtue more amiable by bestowing on her new graces, which elevates my soul in the epic poem, inspires me with tenderness at the theatre, fills me with a holy awe in our sacred ceremonies, invites to joy during our repasts, and animates my courage in presence of the enemy; and, even though the fictions of poetry should be confined to calming the unquiet activity of our imagination, must not that be a real

<sup>1</sup> Salæas. ad Dosiad. aras; Simmim ovum, &c. p. 183;

good which procures us some innocent pleasures amid the multitude of evils of which I incessantly hear so many complaints?

Euclid smiled at this sudden transport; and, still more to excite it, replied—I know that Plato superintended a part of your education: can you have forgotten that he considered poetical fictions as false and dangerous pictures, which, by degrading the gods and heroes, only present phantoms of virtue to our imitation?\*

If it were possible that I should forget Plato, replied Lysis, his writings would soon again recal him to my memory; but I must confess that I sometimes believe I am convinced by the strength of his reasoning, when I am only captivated by the charms of his poetical style. At other times, when I see him employing against imagination the weapons which he has borrowed from it, I am tempted to accuse him of ingratitude and perfidy. Do not you believe, said he to me, that the first and principal object of the poets is to instruct us in our duties by the allurement of pleasure? I answered—Since I have lived among enlightened men, and studied the conduct of those who aspire to celebrity, I only examine what is the secondary motive of their actions, for the first is almost always either interest or vanity. But, without entering into

\* Plat. de Rep. lib. 3. t. ii. p. 387, &c. Id. ibid. lib. 10. p. 599. &c.

these discussions, I will tell you simply what I think :—Poets wish to please ;<sup>1</sup> and poetry may be useful.

<sup>1</sup> Aristot. de Poet. cap. 9. t. ii. p. [659] ; cap. 14. p. 662. D. Voss. de Art. Poet. Nat. cap. 8. p. 42.

## CHAP. LXXXI.

*Continuation of the Library.—Morals.*

THE science of morals, said Euclid, was formerly only a series of maxims. Pythagoras and his first disciples, ever attentive to ascend to the causes of things, founded morality on principles too much elevated above vulgar minds :<sup>m</sup> it then became a science ; and man was known, at least as much as it was possible for him to be ; but he was so no longer, when the sophists extended their doubts over the truths of greatest utility. Socrates, persuaded that we were created rather to act than to think, attached himself less to theory than to practice. He rejected abstracted notions ; and, under this point of view, it may be said that he caused philosophy to descend to earth.<sup>n</sup> His disciples explained his doctrine ; and introduced into it ideas so sublime, that they caused morality again to ascend to heaven. The school of Pythagoras judged it proper sometimes to lay aside its mysterious language, to instruct us concerning our passions,

<sup>m</sup> Aristot. Magn. Moral. lib. 1. cap. 1. t. ii. p. 145.  
<sup>n</sup> Cicer. Tuscul. cap. 4. t. ii. p. 362.

and other duties. This was done with success by Theages, Metopus, and Archytas.\*

I found different treatises by these authors placed before the books which Aristotle has written on manners. When speaking of the education of the Athenians, I have endeavoured to explain the doctrine of the latter, which is perfectly similar to that of the former. I shall now proceed to give some observations which Euclid had derived from the various works which he had collected.

The word *virtue* originally only signified strength and vigour of body :<sup>p</sup> in which sense Homer has said the *virtue* of a horse,<sup>q</sup> and we still say the *virtue* of a piece of ground.<sup>r</sup> In process of time this word was employed to denote whatever is most valuable in an object.

It is at present used to signify the qualities of the mind, and more frequently those of the heart.\*

Man in solitude can have only two sentiments, desire and fear ; and all his motions must be reducible to pursuit or flight.<sup>t</sup> In society these two sentiments may be exercised on a great number of objects, and divided into several species ; and hence arise ambition, hatred, and

\* Stob. passim.

<sup>p</sup> Homer. Iliad. lib. 15. v. 642.

<sup>q</sup> Id. ibid. lib. 23. v. 374.

<sup>r</sup> Thucyd. lib. 1. cap. 2.

<sup>s</sup> Aristot. Eudem. lib. 2. cap. 1. t. ii. p. 202.

<sup>t</sup> Id. de Anima, lib. 3. cap. 10. t. i. p. 657. D.

the other emotions by which the human mind is agitated. But though Nature originally bestowed on man desire and fear only for his own preservation, it is now required of him that all his passions should concur to the preservation of others as well as of himself; and when, under the guidance of sound reason, they produce this happy effect, they become virtues.

Of these, four principal ones are distinguished—fortitude, justice, prudence, and temperance.<sup>u</sup> This division, with which every person is acquainted, argues great knowledge and discernment in those by whom it was first made. The two former, more esteemed, because they are of more general utility, tend to the maintenance of society; fortitude during war, and justice during peace.<sup>x</sup> The two others tend to our particular utility. In a climate in which the imagination is so lively, and the passions are so ardent, prudence ought to be esteemed the first quality of the mind, and temperance the first of the heart.

Lysis now asked whether the philosophers were not divided on certain points in morals. Sometimes, replied Euclid;—the following are examples:

It is established as a principle, that an action, to be virtuous or vicious, must be voluntary: it

<sup>u</sup> Archyt. ap. Stob. serm. 1. p. 14. Plat. de Leg. lib. 12. t. ii. p. 964. B.

<sup>x</sup> Aristot. Rhet. lib. 1. cap. 9. t. ii. p. 531. A.

has therefore since been made a question how far we act without constraint. Some authors excuse the crimes occasioned by love and anger; because, according to them, these passions are stronger than we are.<sup>y</sup> They might cite in favour of their opinion the extraordinary decision pronounced in one of our courts of justice:—A son who had struck his father was brought to trial, and alleged in his defence that his father had struck his grandfather. The judges, persuaded that the violence of disposition must be hereditary, acquitted the criminal.<sup>z</sup> But other more enlightened philosophers inveigh against such decisions. No passion, say they, has power to hurry us away in despite of ourselves; every force by which we are constrained is exterior and foreign to us.<sup>a</sup>

Is it permitted us to take vengeance on our enemies? Beyond a doubt, reply some; for it is conformable to justice to repulse outrage by outrage.<sup>b</sup> Yet pure virtue finds more magnanimity in forgiving and forgetting injuries. She has dictated these maxims, which we find in many authors: Speak not evil of your enemies;<sup>c</sup> far from endeavouring to harm them, seek to

<sup>y</sup> Aristot. Eudem. lib. 2. cap. 8. t. ii. p. 212. D.

<sup>z</sup> Id. Magn. Mor. lib. 2. cap. 6. t. ii. p. 178. A.

<sup>a</sup> Id. de Mor. lib. 3. cap. 3. t. ii. p. 30; cap. 7. p. 33. Id. Magn. Moral. lib. 1. cap. 15. t. ii. p. 156.

<sup>b</sup> Id. Rhet. lib. 1. cap. 9. t. ii. p. 531. E.

<sup>c</sup> Pittac. ap. Diog. Laërt. lib. 1. § 73.

convert their hatred into friendship.<sup>a</sup> “ I wish to revenge myself,” said some one to Diogenes ; “ tell me by what means I may best effect my purpose.”—“ By becoming more virtuous,” answered the philosopher.<sup>c</sup>

Socrates converted this advice into a rigorous precept. From the utmost elevation to which human wisdom can attain, he proclaimed to mankind : “ It is not permitted to you to render evil for evil.”<sup>f</sup>

Certain nations have allowed suicide;<sup>g</sup> but Pythagoras and Socrates, whose authority is superior to that of these nations, maintain that no person has a right to desert the post which the gods have assigned to him in life.<sup>b</sup>

The inhabitants of commercial cities derive a profit from the loan of their money; but, in the plan of a republic founded on virtue, Plato has ordained that money should be lent without requiring any interest.<sup>i</sup>

In every age praises have been bestowed on probity, purity of manners, and beneficence, and in every age, murder, adultery, perjury, and every kind of vice, have been condemned. The

<sup>a</sup> Cleobul. ap. eund. lib. 1. § 91. Plut. Apophth. Lacon. t. ii. p. 218. A. Themist. Orat. 7. p. 95.

<sup>c</sup> Plut. de Aud. Poet. t. ii. p. 21. E.

<sup>f</sup> Plat. in Crit. t. i. p. 49.

<sup>g</sup> Strab. lib. 10. p. 486. Ælian. Var. Hist. lib. 3. cap. 37. et alii.

<sup>h</sup> Plat. in Phædon. t. i. p. 62. Cicer de Senect. cap. 20. t. iii. p. 318.

<sup>i</sup> Plat. de Leg. lib. 5. t. ii. p. 742.

most corrupted writers are compelled to teach a sound morality, and the most daring to deny the consequences which are drawn from their principles: not one of them would have the effrontery to maintain that it is better to commit than to suffer an injustice.\*

That our duties are traced out in our laws and by our authors will not excite your surprise; but when you study the spirit of our institutions, you will not be able to withhold your admiration. The festivals, spectacles, and arts, had originally, among us, a moral object, of which it will be easy to follow the traces. Customs which appear indifferent sometimes afford an instructive lesson. The temples of the Graces are erected in places where they may be visible to every eye, because gratitude cannot be too conspicuous.<sup>1</sup> Even in the mechanism of our language, the lights of instinct or of reason have introduced some invaluable truths. Among those ancient forms of polite expression which we place at the beginning of a letter, and which we employ on other occasions, there is one that merits attention. Instead of saying, *I salute you*; I say only, *Do good*;<sup>m</sup> which is to wish you the greatest possible happiness. The same word\* is applied

\* Aristot. Topic. lib. 8. cap. 9. t. i. p. 275.

<sup>1</sup> Id. de Mor. lib. 5. cap. 8. t. ii. p. 64. D.

<sup>m</sup> Id. Magn. Moral. lib. 1. cap. 4. t. ii. p. 149.

\* *Aprioris*, which may be translated *excellent*.

to the man who is distinguished either for valour or virtue, because courage is as necessary to the latter as the former. Do we wish to convey the idea of a man perfectly virtuous, we attribute to him beauty and goodness;\*\* that is to say, the two qualities which most attract admiration and confidence.

Before I conclude this article, it will be proper to speak to you of a species of composition on which, within these few years, our writers have exercised their abilities; I mean the description of characters.<sup>o</sup> Observe, for example, in what colours Aristotle has pourtrayed greatness of mind.<sup>p</sup>

“ We call him magnanimous, whose mind, naturally elevated, is neither dazzled by prosperity, nor depressed by adversity.<sup>q</sup>

“ Among all external goods, he only sets a value on that respect which is acquired and bestowed by honour. The most important distinctions merit not to excite his transports, because they are his due. He would renounce them sooner than receive them on trivial occasions, or from persons whom he despises.<sup>r</sup>

“ As he is unacquainted with fear, his hatred,

<sup>n</sup> Aristot. Magn. Mor. lib. 2. cap. 9. t. ii. p. 186. A.

<sup>o</sup> Καλὸς καὶ γὰρ ὁδός, *fair and good*.

<sup>p</sup> Aristot. Theophr. &c. &c.

<sup>q</sup> Aristot. de Mor. lib. 4. cap. 7. t. ii. p. 49. Id. Eudem. lib. 3. cap. 5. t. ii. p. 223.

<sup>r</sup> Id. de Mor. lib. 4. cap. 7. t. ii. p. 50.

<sup>s</sup> Id. Ibid. Id. Magn. Moral. lib. 1. cap. 26. t. ii. p. 162.

his friendship, and all his words and actions, are undisguised : but his hatred is not lasting ; and as he is convinced that the injury intended him can do him no harm, he frequently disregards, and at length forgets it.\*

" He loves to perform actions which may be transmitted to posterity ; but he never speaks of himself, because he loves not praise. He is more desirous to render than to receive services, and even in his least actions a character of grandeur is discernible : if he makes acquisitions, or if he wishes to gratify the tastes of individuals, he is more attentive to beauty than utility."

I here interrupted Euclid : Add, said I, that when charged with the superintendence of the interests of a great state, he displays in his enterprises and his treaties all the elevation of his mind ; that, to maintain the honour of his nation, far from having recourse to low and contemptible means, he employs only firmness, frankness, and superiority of genius ; and you will have sketched the portrait of that Arsames with whom I passed in Persia such happy days, and who, among all the virtuous inhabitants of that extensive empire, was the only one who was not afflicted at his disgrace.

I spoke to Euclid of another portrait, which

\* Aristot. de Mor. lib. 4. cap. 8. p. 51.  
Id. ibid.

was shown me in Persia, and of which I only recollect the following features.

I dedicate to the consort of Arsames that homage which truth owes to virtue. To describe her wit it would be necessary to possess as much as herself; but to pourtray her heart, her wit would not suffice; a soul of equal virtue and benevolence would be requisite.

Phedime instantaneously discerns the differences and relations of an object, and is able to express them by a single word. She sometimes seems to recollect what she has never learned. From a few ideas she would be able to give the history of the wanderings of the mind; but she would be unable, even from a multiplicity of examples, to give that of the wanderings of the heart: her own is too pure and simple ever to conceive them.

She might without blushing contemplate the entire series of her thoughts and actions during her whole life. Her example proves that the virtues in uniting make but one; and it also proves that such virtue is the surest means of acquiring general esteem without exciting envy.

To that intrepid fortitude which gives energy of character, she adds a beneficence equally active and inexhaustible; her soul, ever in action, seems only to exist for the happiness of others.

She has only one ambition: that of giving

pleasure to her husband. If in her youth any one had extolled the beauties of her person, and those good qualities of which I have endeavoured to convey a feeble idea, she would have felt a less lively satisfaction than if he had spoken to her of Arsames.

## CHAP. LXXXII.

*New Enterprises of Philip. Battle of Chæronea. Portrait of Alexander.*

GREECE had attained to the summit of her glory, and was to descend to that point of humiliation fixed by the destiny which incessantly agitates the balance of empires. This decline, which had long been apparent, was extremely sensible during my stay in Persia, and excessively rapid some years after. I shall hasten to the catastrophe of this great revolution, abridging the narrative of facts, and sometimes only making extracts from the journal of my travels.

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## IN THE ARCHONSHIP OF NICOMACHUS.

The 4th year of the 109th Olympiad.

*(From the 30th of June of the year 341, to the 19th of July of the year 340, before Christ.)*

PHILIP had again formed the design of seizing on the island of Eubœa by his intrigues, and on the city of Megara by the arms of the

Bœotians, his allies. In possession of these two important posts, he must soon have become master of the city of Athens. Phocion had made a second expedition into Eubœa, and driven out the tyrants set up by Philip. He afterwards marched to the succour of the Megareans, defeated the project of the Bœotians, and freed the city from danger.<sup>u</sup>

Philip knew that if he could conquer the Grecian cities which are on the frontier of his dominions, on the side of the Hellespont and the Propontis, he would have in his power the trade for corn which the Athenians carry on in the Pontus Euxinus, and which is absolutely necessary to their subsistence.<sup>x</sup> With this view he attacked the strong town of Perinthus. The besieged made a resistance deserving the highest eulogiums. They expected succours from the king of Persia, and have received some from the Byzantines.<sup>y</sup> Philip, highly irritated against the latter, has raised the siege of Perinthus, and sat down under the walls of Byzantium, the inhabitants of which have immediately sent off deputies to Athens. They have obtained ships and soldiers, commanded by Chares.<sup>z</sup>

<sup>u</sup> Diod. Sic. lib. 16. p. 766. Plut. in Phoc. t. i. p. 748.

<sup>x</sup> Demosth. de Coron. p. 487.

<sup>y</sup> Diod. Sic. ibid. <sup>z</sup> Id. lib. 16. p. 468.

## IN THE ARCHONSHIP OF THEOPHRASTUS.

The 1st year of the 110th Olympiad.

(*From the 19th of July of the year 340, to the 8th of July of the year 339, before Christ.*)

GREECE has produced in my time several great men who do her honour, and especially three of whom she may be proud : Epaminondas, Timoleon, and Phocion. I had but a glimpse of the two first, but I was intimately acquainted with the latter. I frequently visited him in the small house in which he resided, in the quarter of Melite.\* I ever found him different from other men, but always resembling himself. When I felt my mind dejected at the sight of the various follies and crimes which degrade humanity, I went to seek relief for a moment in his conversation, and I returned more tranquil and more virtuous.

*The 13th of Anthesterion.\** I yesterday was present at the representation of a new tragedy,<sup>b</sup> which was suddenly interrupted. The performer who acted the part of the queen refused to appear, unless attended by a more numerous retinue. When the spectators began to express their impatience, the manager, Melanthius, pushed the performer on the middle of the stage, exclaiming : " You require me to

\* Plut. in Phoc. t. i. p. 750.

\* The 23d of February of the year 339 before Christ.

<sup>b</sup> Mem. de l'Acad. des Bell. Lettr. t. xxxix. p. 176 et 183.

give you more attendants, and yet the wife of Phocion has only one when she appears in the streets of Athens.<sup>c</sup>. These words, which were heard by the whole audience, were received with such loud bursts of applause, that, without waiting for the conclusion of the piece, I made all possible haste to the house of Phocion ; where I found him drawing water from a well, and his wife kneading dough to make bread for his family.<sup>d</sup> At this sight I felt the liveliest emotion, and related with still more warmth what had just passed at the theatre. They heard me with indifference, as indeed I might have expected they would. Phocion paid but little regard to the praises of the Athenians, and his wife enjoyed greater pleasure in recollecting the noble actions of her husband, than in hearing the just applauses bestowed on them by his countrymen.<sup>e</sup>

He was disgusted with the inconstancy of the people, and still more filled with indignation at the meanness of the public orators. While he was speaking to me on the greediness of the latter, and the vanity of others, Demosthenes came in, and they entered into a conversation on the state of Greece at that time. Demosthenes wished to declare war against Philip, and Phocion to preserve peace.

<sup>c</sup> Plut. in Phoc. t. i. p. 750.

<sup>d</sup> Id. ibid. p. 740.

<sup>e</sup> ibid. p. 750. Id. de Mus. t. ii. p. 1131.

The latter was persuaded that the loss of a battle must be followed by the conquest of Athens; that a victory would protract a war which the Athenians were too corrupted to be any longer in a condition to maintain; that far from irritating Philip, and furnishing him with a pretext to enter Attica, sound policy required that they should wait till he should exhaust his strength in distant expeditions, and suffer him to continue to expose a life, the termination of which would be the salvation of the republic.

Demosthenes could not consent to lay down the brilliant part he had acted. Since the last peace, two men of different genius, but equal obstinacy, had entered into a contest which attracted the eyes of all Greece. On the one side was seen a sovereign, ambitious to extend his dominion over all nations, subjugating some by his arms, and others by his emissaries ; himself, though covered with scars, incessantly braving new dangers, and ready to surrender to Fortune whatever part of his body she should choose, provided he might be permitted to live in glory with the remainder :<sup>f</sup> and on the other a private individual, laboriously struggling against the indolence of the Athenians, the blindness of their allies, the jealousy of their orators ; opposing vigilance to craft, eloquence to armies ; making his voice resound through all Greece,

<sup>f</sup> Demosth. de Cor. p. 483. C.

and incessantly warning all its states assiduously to watch every motion of the king of Macedonia;<sup>g</sup> sending on all sides ambassadors, troops, and fleets, to oppose his enterprises; and succeeding so far as to make himself feared by the most formidable of conquerors.<sup>h</sup>

But the ambition of Demosthenes, which did not escape Phocion, was artfully concealed under the motives that he alleged ought to induce the Athenians to take arms: motives which I have more than once explained, and which these two orators discussed anew in the conference at which I was present. They both spoke with great vehemence: Demosthenes always with respect, and Phocion sometimes with asperity. As they were unable to agree, the former said, as he was going away: "The Athenians in some fit of phrenzy will put you to death." "And you likewise," replied the latter, "should they recover their senses."<sup>i</sup>

*The 16th of Anthesterion.*\* This day four deputies have been named for the assembly of the Amphictyons, which is to be held in the ensuing spring at Delphi.<sup>k</sup>

*The . . . . .* † A general assembly has been held here. The Athenians, in the midst of

<sup>g</sup> Demosth. de Cor. p. 480.

<sup>h</sup> Lucian. in Demosth. Encom. cap. 37. t. iii. p. 518.

<sup>i</sup> Plut. in Phoc. t. i. p. 745. E.

\* The 26th of February of the year 339 before Christ.

<sup>k</sup> Æschin. in Ctes. p. 446. Demosth. de Cor. p. 498.

† At ~~out~~ the same time.

their alarm at the siege of Byzantium, have received a letter from Philip, in which he accuses them of having violated several articles of the treaty of peace and alliance which they signed seven years ago.<sup>1</sup> Demosthenes has made an harangue, and, by his advice, which has been ineffectually combated by Phocion, the people have voted to break the column on which this treaty was inscribed, to equip ships, and make preparations for war.<sup>m</sup>

Some days before, information was received that the people of Byzantium would rather choose to have no succours sent to them by the Athenians, than to admit within their walls troops commanded by a general so detested as Chares.<sup>n</sup> The people have therefore appointed Phocion to take his place.

*The 30th of Elaphebolion.*\* In the last assembly of the Amphictyons, a citizen of Amphissa, the capital of the Ozolian Locrians, situate at the distance of sixty stadia from Delphi, uttered the most violent invectives against the Athenians, and proposed to condemn them to a fine of fifty talents,† for having formerly hung up in the temple some gilt bucklers as monuments of their victories over the Medes and The-

<sup>1</sup> Liter. Phil. in Oper. Demosth. p. 114. Dionys. Halic. Epist. ad Amm. t. vi. p. 740

<sup>m</sup> Demosth. Orat. ad Phil. Epist. p. 117. Philoch. ap. Dionys. Halic. t. vi p. 741. <sup>n</sup> Plut. in Phoc. t. i. p. 747.

\* The 10th of April of the year 339 before Christ.

† 270,000 livr $\acute{e}$ s (11,250*l.*)

bans.<sup>o</sup> Æschines, wishing to divert this accusation, represented that the inhabitants of Amphissa, having seized on the port of Cirrha and the neighbouring lands, a country originally consecrated to the temple, had incurred the punishment decreed against sacrilege. The next day the deputies of the league followed by a great number of Delphians, descended into the plain, burnt the houses, and in part filled up the port. The people of Amphissa ran to arms, and pursued the aggressors to the gates of Delphi.

The Amphictyons, filled with indignation, meditate a signal vengeance. Sentence will be pronounced in the council of Thermopylae, which usually meets in autumn, but which this year will be held more early.<sup>p</sup>

This war was unexpected. Philip is suspected of having excited it, and some accuse Æschines of having acted in concert with that prince.<sup>q</sup>

*The.....\** Phocion encamped under the walls of Byzantium. As the integrity and virtue of that general is universally known, the magistrates of the city introduced his troops into the place. Their courage and discipline inspired the inhabitants with new confidence, and compelled Philip to raise the siege. To cover the shame of his retreat, he alleged that his honour obliged him to revenge an insult

<sup>o</sup> Æschin. in Ctes. p. 446. Pausan. lib. 10. cap. 19. p. 843.

<sup>p</sup> Æschin. in Ctes. p. 447. <sup>q</sup> Demosth. in Coron. p. 497. E.  
\* About May or June of the year 339. before Christ.

which he had received from a tribe of the Scythians. But before he went, he was careful to renew the peace with the Athenians,<sup>1</sup> who immediately forgot the decrees they had passed, and the preparations they had made against him.

*The . . . . \** Two decrees have been read in the general assembly, one passed by the Byzantines, and the other by some cities of the Helle-spong. The purport of the former is, that, in gratitude for the succours which the people of Byzantium and Perinthus have received from the Athenians, they grant to them the freedom of their cities, permission to contract alliances and acquire lands and houses in them, the right of precedence at the public spectacles, and many other privileges. Three statues of sixteen cubits † each in height are to be erected at the Bosphorus, representing the people of Athens crowned by those of Byzantium and Perinthus.<sup>2</sup> In the second decree it is said that four cities of the Thracian Chersonesus, having been protected against Philip by the generosity of the Athenians, have resolved to present them with a crown of the value of sixty talents, ‡ and to erect two altars, one to Gratitude, and the other to the people of Athens.<sup>3</sup>

<sup>1</sup> Diod. Sic. lib. 16. p. 469.

<sup>†</sup> 22 feet 8 inche, Fr. (23 feet 9 inches, Eng.)

<sup>2</sup> Demosth. de Coron. p. 487.

<sup>3</sup> 324,000 livres (13,500l.) This sum is so great, that I suspect the text is corrupted in this place.

<sup>1</sup> Demosth. de Coron. p. 488.

\* About the same time.

## IN THE ARCHONSHIP OF LYSIMACHIDES.

The 2d year of the 110th Olympiad.

*(From the 8th of July of the year 339, to the 28th of June of the year 338, before Christ.)*

**THE . . . . \*** In the assembly held at Thermopylæ, the Amphictyons have decreed that troops shall immediately march against the people of Amphissa, and have appointed Cottyphus general of the league. The Athenians and Thebans, who disapprove of this war, have not sent duputies to the assembly: Philip is still in Scychia, and will not soon return; but it is presumed that even from those distant regions he has directed all the operations of the council.

**The . . . . †** The unhappy inhabitants of Amphissa, vanquished in the first battle, had submitted to humiliating conditions; far however, from fulfilling them, they have, in a second battle, repulsed the army of the league, and even wounded the general. This happened a short time before the last meeting of the Amphictyons, which was held at Delphi. Some Thessalians in the pay of Philip have intrigued with such success,<sup>x</sup> that he is appoint-

\* About the month of August of the year 339 before Christ.      <sup>†</sup> Eschin. in Ctes. p. 448.

† In the spring of the year 338 before Christ.  
Demosth. de Cor. p. 498.

ed by the council to revenge the outrages committed on the temple of Delphi.<sup>y</sup> By the first sacred war he obtained a seat in the assembly of the Amphictyons, and this will place him permanently at the head of a confederation which may not be resisted without incurring the guilt of impiety. The Thebans can no longer dispute with him the pass of Thermopylæ. They nevertheless begin to penetrate his views; and as he distrusts their intentions, he has commanded the states of Peloponnesus, which make a part of the Amphictyonic body, to assemble in the month of Boedromion,\* with arms and provisions for forty days.

Discontent is general throughout Greece. Sparta observes a profound silence. The Athenians are undetermined and fearful. In one of the assemblies of the latter it was proposed to consult the Pythia. “*She Philipizes!*” exclaimed Demosthenes;<sup>a</sup> and the proposition fell to the ground.

In another assembly it was said that the priestess, when interrogated, had answered, that all the Athenians were of the same opinion except one. The partisans of Philip had suggested this oracle to render Demosthenes odious to the

<sup>y</sup> Demosth. de Cor. p. 499.

\* This month began, on the 26th of August of the year 338 before Christ.

<sup>a</sup> Demosth. de Cor. p. 499.

<sup>b</sup> Aeschin. in Ctes. p. 499. Plut. in Demosth. t. i. p. 854.

people; but he diverted the blow, by applying it to Æschines. To end these puerile debates, Phocion said to them: “I am the man you seek, for I approve of nothing that you do.”<sup>b</sup>

*The 25th of Elaphebolion.*\* The danger becomes every day more imminent, and the fears of the people increase in proportion. Those Athenians who last year resolved to break the treaty of peace which they had made with Philip, have sent ambassadors to him,<sup>c</sup> to engage him to observe this treaty, at least till the month Thargelion.<sup>†</sup>

*The first of Munychion.*‡ Other ambassadors have been sent to the king of Macedon, for the same purpose,<sup>d</sup> and have brought back his answer, in which he says that he is not ignorant that the Athenians have endeavoured to detach from their alliance with him the Thessalians, Boeotians, and Thebans. He is willing, however, to grant their request, and sign a truce; but on condition that they no longer listen to the pernicious counsels of their orators.<sup>e</sup>

*The 15th of Scirophorion.*|| Philip has passed

<sup>b</sup> Plut. in Phoc. t. i. p. 745.

<sup>\*</sup> The 27th of March of the year 338 before Christ.

<sup>c</sup> Demosth. de Coron. p. 500.

<sup>†</sup> This month began on the 30th of April, in the year 338 before Christ.

<sup>‡</sup> The 31st of March.

<sup>d</sup> Demosth. de Coron. p. 500.

<sup>e</sup> Id. ibid. p. 501.

<sup>||</sup> The 12th of June.

the strait of Thermopylæ, and entered Phocis. The neighbouring states were seized with terror; but as he solemnly declared that he only intended to attack the Locrians, they began to recover their confidence; when on a sudden he fell upon Elatea,<sup>f</sup> which is one of the cities he was most careful to spare when he concluded the war with the Phocians. He intends here to establish and fortify himself. Perhaps he has even continued his march; in which case, if the Thebans, his allies, do not obstruct his progress, we shall see him, in two days, under the walls of Athens.<sup>g</sup>

The news of the taking of Elatea arrived this day. The Prytanes\* were at supper. They immediately rose from table to consult on convening the assembly on the next day. Some sent for the generals and the trumpeter;† others ran to the forum, drove the traders from their stations, and set fire to their sheds.‡ The city

<sup>f</sup> Demosth. de Coron. p. 498.

<sup>g</sup> Diod. Sic. lib. 16. p. 474.

\* These were fifty senators, who lodged in the Prytaneum, to watch over the important affairs of the state, and convene, when requisite, the general assembly.

† Possibly (says Dr. Leland, in a note to his Translation of the Oration of Demosthenes on the Crown) to summon the assembly on this extraordinary occasion, when there was no leisure nor opportunity for the regular and usual method of convening the citizens. T.

‡ Wolfus asks, why? and for what purpose?—The answer, I apprehend, says Dr. Leland, is obvious. To clear the place for an assembly; and in their confusion and impatience they took the speediest and most violent method. T.

\* Demosth. de Coron. p. 501. Diod. Sic. lib. 16. p. 474.

is one scene of tumult, and a mortal terror has seized on all minds.

*The 16th of Scirophorion.* During the night the generals have hastened from every quarter, and the trumpet has sounded through all the streets.<sup>1</sup> At the break of day the senators assembled without coming to any determination. The people waited for them with impatience in the forum. The Prytanes have announced the intelligence they have received, which has been confirmed by the courier, in the presence of the generals and orators. The herald advanced, and asked, in the usual form, if any one chose to speak. All was terrifying silence. The herald repeated several times the same words. The silence still continued, and all eyes were anxiously turned towards Demosthenes. He arose. "If Philip," said he, "had completely gained over the Thebans to his interest, he would now be on the frontier of Attica. His intention in seizing a place so near to their territories was certainly only to unite the two factions into which they are divided in his favour, by inspiring his adherents with confidence, and terrifying his enemies. To prevent this union, it behoves us to forget all the subjects of animosity which have so long existed between us and Thebes our rival; to show to her the danger by

<sup>1</sup> Diod. Sic. lib. 16. p. 474.

which she is threatened, and an army ready to march to her assistance ; to unite, if possible, with her by an alliance and oaths, which may secure the safety of the two republics and that of all Greece."

He afterward proposed a decree, of which the following are the principal articles : " After having implored the assistance of the gods who are the protectors of Attica, two hundred ships shall be equipped ; the generals shall march the troops to Eleusis, and deputies shall be sent to all the cities of Greece. They shall immediately repair to Thebes, to exhort the Thebans to defend their liberty, to offer them arms, troops, and money, and to represent to them that if Athens had hitherto believed that her honour demanded that she should dispute pre-eminence with them, she now thinks that it would be disgraceful to her, to the Thebans, and to all the Greeks, to submit to the yoke of a foreign power."

This decree has passed without the least opposition. Five deputies have been nominated, among whom are Demosthenes and the orator Hyperides. They will depart immediately.<sup>k</sup>

*The . . . .* Our deputies found at Thebes the deputies of the allies of that city. The latter, after having lavished the greatest praises on Philip, and loaded the Athenians with re-

<sup>k</sup> Demosth. de Coron. p. 505.

proaches, represented to the Thebans, that, in gratitude for the obligations they were under to the king of Macedon, they ought to permit him a free passage through their states,<sup>4</sup> and even to join him in his invasion of Attica. They called their attention to the alternative; that either the spoils of Athens must be brought to Thebes, or those of the Thebans be carried to Macedon.<sup>5</sup> These arguments and menaces were urged with much force by one of the most celebrated orators of this age, Python of Byzantium, who spoke in behalf of Philip :<sup>6</sup> But Demosthenes replied with such superiority of eloquence, that the Thebans did not hesitate to receive within their walls an Athenian army, commanded by Chares and Stratocles.<sup>7\*</sup> The project of uniting the Athenians and Thebans is considered as a wondrous effort of genius, and its success as the triumph of eloquence.

*The . . . . Philip,* while he waited for circumstances to become more favourable, determined to carry into execution the decree of the Amphictyons, and attack the city of Amphissa. But to approach it, it was necessary to force a

\* Aristot. Rhet. lib. 1. cap. 23. t. ii. p. 575.

<sup>1</sup> Demosth. de Coron. p. 509.

<sup>2</sup> Diod. Sic. lib. 16. p. 475.

<sup>3</sup> Id. ibid.

\* Diodorus calls him Lysicles; but Æschines (de Fals. Leg. p. 451.) and Polyænus (Stratagem. lib. 4. cap. 2. § 2.) call him Stratocles. The authority of Æschines ought to induce us to give the preference to this reading.

desire defended by Chares and Proxenus, the former with a detachment of Thebans and Athenians, and the latter with a body of auxiliary troops which the Amphissæans had taken into their pay.<sup>o</sup> After some ineffectual attempts Philip contrived that a letter should fall into the hands of the generals, in which he had written to Parmenio, that the troubles which had unexpectedly arisen in Thrace required his presence, and obliged him to defer the siege of Amphissa till another opportunity. This stratagem succeeded; Chares and Proxenus neglected to defend the pass, on which the king immediately seized it, defeated the Amphissæans, and made himself master of their city.<sup>p</sup>

#### IN THE ARCHONSHIP OF CHARONDAS.

The 3d year of the 110th Olympiad.

(*From the 28th of June of the year 338, to the 17th of July of the year 337, before Christ.*)

THE . . . \* It appears that Philip wishes to terminate the war : he is to send ambassadors to us. The Thebans have opened a negotiation, and are on the point of concluding a treaty with him. They have communicated

<sup>o</sup> Aeschin. in Ctes. p. 451. Demosth. de Coron. p. 509.

<sup>p</sup> Polyæn. Strateg. lib. 4. cap. 2. § 8.

\* In the beginning of July, in the year 338 before Christ.

to us his proposals, and advised us to accept them.<sup>a</sup> Many persons here are of opinion that their counsel should be followed : but Demosthenes, who believes he has humbled Philip, wishes completely to reduce and crush him.

In the assembly of this day he openly declared for the continuance of the war. Phocion was of a contrary opinion. "When then," said the orator Hyperides to the latter, "would you advise war?" -- "When," replied Phocion, "I shall see our young men obedient to discipline, the rich contribute freely, and our orators no longer lavish the public treasure."<sup>b</sup> One of those retainers to the law who pass their lives in bringing public accusations before the tribunals of justice, exclaimed : "How, Phocion! - now the Athenians have arms in their hands, dare you propose to them to lay them down?" -- "Yes, I dare ;" replied he, "though I well know that I shall have authority over you during war, and be in your power in time of peace."<sup>c</sup> -- The orator Polyeuctus next began to speak. As he is extremely corpulent, and the weather was excessively hot, he sweated profusely, and could not continue his harangue, without calling every moment for a glass of water. "Athenians," said Phocion, "you have certainly reason to listen to such orators ; for this man, who can-

<sup>a</sup> Aeschin. in Ctes. p. 451.

<sup>b</sup> Plut. in Phoc. t. i. p. 752.

<sup>c</sup> Id. ibid. p. 749.

not speak four words to you without being in danger of suffocation, will no doubt perform wonders when, loaded with cuirass and buckler, he shall oppose the enemy."<sup>1</sup> As Demosthenes insisted much on the advantage of removing the seat of war into Bœotia, and thus keeping it at a distance from Attica, Phocion replied : "Let us not consider where we shall give battle, but where we may gain the victory."<sup>2</sup> The advice of Demosthenes has prevailed, and immediately after the rising of the assembly, he has set out for Bœotia.

*The . . . .* Demosthenes has prevailed on the Thebans and Bœotians to break off all negotiation with Philip. Every hope of peace has now vanished.<sup>3</sup>

*The . . . .* Philip has advanced at the head of thirty thousand foot, and at least two thousand horse,<sup>4</sup> to Chæronea in Bœotia : he is not more than seven hundred stadia<sup>5</sup> distant from Athens.<sup>6</sup>

Demosthenes is present every where, and does every thing. He communicates a rapid motion to the assemblies of the Bœotians, and the counsels of their generals.<sup>7</sup> Never has eloquence produced such great effects : she has excited in all minds the ardour of enthusiasm and the thirst of

<sup>1</sup> Plut. in Phoc. t. i. p. 746.

<sup>2</sup> Id. ibid. p. 748.

<sup>3</sup> Aeschin. in Ctes. p. 451.

<sup>4</sup> Diod. Sic. lib. 10. p. 475.

<sup>5</sup> 26½ leagues.

<sup>6</sup> Demosth. de Coron. p. 511.

<sup>7</sup> Aeschin. in Ctes. p. 452. Plut. in Demosth. t. i. p. 854.

combats.<sup>b</sup> At her commanding voice the numerous battalions of the Achæans, the Corinthians, the Leucadians, and several other states, have been seen to advance towards Bœotia,<sup>c</sup> on which country astonished Greece has eagerly fixed her eyes, in anxious expectation of the event that is to decide her fate.<sup>d</sup> Athens is alternately agitated by all the convulsions of hope and terror. Phocion is calm and unmoved. I cannot be so, for Philotas is with the army. This, however, is said to be stronger than that of Philip.<sup>e</sup>

The battle is lost ; Philotas is killed ; I have no longer friends ; Greece is no more ; I must return to Scythia.

My journal here concludes : I had not power to continue it. It was my determination to depart immediately ; but I could not resist the intreaties of the sister of Philotas, and Apollo-dorus her husband. I remained with them another year, and we wept together.

I shall now endeavour to recollect some circumstances of the battle. It was fought on the 7th of the month Metageitnion.\*

<sup>b</sup> Theop. ap. Plut. t. i. p. 854.

<sup>c</sup> Demosth. de Coron. p. 512. Lucian. in Demosth. Encom. cap. 39. t. iii. p. 519.

<sup>d</sup> Plut. in Demosth. t. i. p. 854.

<sup>e</sup> Justin. lib. 9. cap. 3.

<sup>f</sup> Plut. in Camil. t. i. p. 138. Corsin. de Nat. Die Plat. in Symbol. Lettr. t. vi. p. 95.

\* The 3d of August of the year 338 before Christ.

Never did the Athenians and Thebans display greater courage; the former had even broken the Macedonian phalanx; but their generals neglected to profit by the advantage they had gained. Philip, who perceived their error, coolly remarked that the Athenians knew not how to conquer, and restored order to his army.<sup>s</sup> He commanded the right, and his son Alexander the left wing; and both gave the most signal proofs of courage. Demosthenes was among the first who fled.<sup>t</sup> On the part of the Athenians, more than a thousand men fell by a glorious death, and more than two thousand were made prisoners. The loss of the Thebans was nearly equal.

The king at first suffered signs of an indecent exultation to escape him. After an entertainment, in which his officers and courtiers, following his example, indulged in the most intemperate revelry,<sup>k</sup> he repaired to the field of battle, where he was not ashamed to insult the dead bodies of those brave warriors whom he beheld extended at his feet, and began to declaim, beating time in derision, the decree which Demosthenes had drawn up to arm against him the states of Greece.<sup>l</sup> The orator Demades, though a prisoner and in chains, said to him :

<sup>s</sup> Polyæn. Strateg. lib. 4. cap. 2.

<sup>t</sup> Plut. in Demosth. t. i. p. 855.

<sup>i</sup> Diod. Sic. lib. 16. p. 476.

<sup>l</sup> Plut. in Demosth. t. i. p. 855.

<sup>k</sup> Id. ibid.

" Philip, you play the part of Thersites, when it is in your power to act that of Agamemnon."<sup>m</sup> These words restored him to himself. He threw away the chaplet of flowers that had been placed on his head, ordered Demades to be set at liberty, and rendered justice to the courage of the vanquished.<sup>n</sup>

He treated the city of Thebes, which had forgotten his favours, with more rigour. He left a garrison in the citadel, banished some of the principal inhabitants, and put others to death.<sup>o</sup> This example of severity, which he believed necessary, extinguished his anger, and the conqueror afterwards only exercised the utmost moderation. He was advised to secure to himself the possession of the strongest places in Greece; but he declared that he would rather choose the durable reputation of clemency than the transitory splendor of dominion.<sup>p</sup> It was suggested to him at least to take vengeance on the Athenians, who, by their obstinate resistance, had occasioned him so much trouble and disquietude: but he replied, "The gods forbid that I, who labour only for glory, should destroy the theatre of that glory."<sup>q</sup> On the contrary, he permitted the Athenians to carry off

<sup>m</sup> Diod. Sic. lib. 16. p. 477.

<sup>n</sup> Plut. in Pelopid. t. i. p. 287.

<sup>o</sup> Justin. lib. 9. cap. 4.

<sup>p</sup> Plut. Apophth. t. ii. p. 177.

<sup>q</sup> Id. ibid. p. 178.

their dead, and set those who had been made prisoners at liberty; who, emboldened by his goodness, behaved with all that indiscretion and levity with which their nation has been reproached. They loudly demanded that their baggage should be restored to them, and preferred complaints against the Macedonian officers. Philip granted them the former request, but could not refrain from saying, with a smile, “ Does it not seem as if we had only beaten the Athenians at the game of dice ? ”<sup>r</sup>

Some time after, and while the Athenians were making preparations to sustain a siege, Alexander, the son of Philip, came, accompanied by Antipater, to offer them a treaty of peace and alliance.<sup>s</sup> I then beheld that Alexander who has since filled the earth with admiration and mourning. He was eighteen years of age, and had already signalized himself in several actions. At the battle of Chæronea he had broken and put to flight the right wing of the enemy’s army. This victory added new lustre to the graces of his person. His features are regular, his complexion clear and ruddy; he has an aquiline nose, large eyes, full of fire and animation, yellow and curling hair; his neck is long, but his head inclines a little to the

<sup>r</sup> Plut. Apophth. t. ii. p. 177.

<sup>s</sup> Lycurg. in Leocr. p. 153. Demosth. de Cor. p. 514.

<sup>t</sup> Justin. lib. 9. cap. 4.

left shoulder; he is of a middle stature: his body is well proportioned, and rendered strong by continual exercise.<sup>a</sup> It is said that he is very swift of foot, and extremely attentive to his dress.<sup>x</sup> He entered Athens on a superb horse, which is named Bucephalus, which no person but himself had been able to govern,<sup>y</sup> and which cost thirteen talents.\*

In a short time Alexander became the only subject of conversation. The grief in which I was absorbed prevented me from observing him with attention; but I afterwards made inquiries concerning him of an Athenian who had long resided in Macedonia, from whom I received the following information.

This prince unites with great abilities and wit an insatiable desire of obtaining knowledge,<sup>z</sup> and a natural taste for the arts, which he protects without being greatly skilled in them. His conversation is extremely pleasing; he displays the utmost affability and fidelity in the intercourse of friendship,<sup>a</sup> and great elevation in his sentiments and ideas. Nature has implanted in him the germ, and Aristotle has explained

<sup>a</sup> Arrian. de Exped. Alexandr. lib. 7. p. 309. Plut. in Alexander. t. i. p. 666 et 678. Id. Apophth. t. ii. p. 179. Quint. Curt. lib. 6. cap. 5. § 29. Solin. cap. 9. Ælian. Var. Hist. lib. 12. cap. 14. Antholog. lib. 4. p. 314.

<sup>x</sup> Ap. Aristot. Rhet. ad Alex. cap. 1. t. ii. p. 603.

<sup>y</sup> Plut. in Alex. p. 667. Aul. Gell. lib. 5. cap. 2.

<sup>\*</sup> 70,200 livres (2025*l.*)

<sup>a</sup> Isocr. Epist. ad Alex. t. i. p. 466.

<sup>b</sup> Plut. in Alex. t. i. p. 677.

to him the principles of every virtue. But amid such numerous advantages, he is actuated by a passion injurious to himself, and which may perhaps prove destructive to the human race—I mean the inordinate thirst of dominion, which is so conspicuous in his eyes, air, words, and minutest actions, that every one who approaches him feels himself penetrated with respect and fear.<sup>b</sup> He would aspire to be the sovereign of the whole world,<sup>c</sup> and the single depositary of human knowledge.<sup>d</sup> Ambition and all those illustrious qualities which we admire in Philip are found also in his son; but with this difference, that in the former they are mingled with qualities by which they are attempered; while in the latter firmness degenerates into obstinacy, the love of glory into phrenzy, and courage into fury; for his will is as inflexible as Destiny, and rises with redoubled violence against every obstacle,<sup>e</sup> as the torrent impetuously rushes over the rock which obstructs it in its course.

Philip employs different means to attain his end; but Alexander knows no other than his sword. Philip did not blush to dispute the prize at the Olympic games with private individuals; but Alexander wished that kings alone might be

<sup>b</sup> *Ælian. Var. Hist. lib. 12. cap. 14.*

<sup>c</sup> *Plut. in Alex. t. i. p. 680.*

<sup>d</sup> *Id. ibid. p. 668. Ap. Aristot. Rhet. ad Alex. cap. 1. t. ii. p. 600.*

<sup>e</sup> *Plut. in Alex. t. i. p. 680.*

his antagonists.<sup>f</sup> It seems as if a secret sentiment incessantly admonished the former, that he had arrived at the elevation to which he had attained only by dint of his labours and efforts; and the latter, that he was born in the bosom of greatness.\*

Jealous of his father, he would wish to surpass him; and emulous of Achilles,<sup>g</sup> he will endeavour to equal him. He considers Achilles as the greatest of heroes, and Homer as the first of poets,<sup>h</sup> because he has immortalized Achilles. There are several features in which Alexander resembles the model he has chosen. He possesses the same violence of disposition, the same impetuosity in battle, and the same sensibility of soul. He once said that Achilles was the most fortunate of mortals, because he had possessed such a friend as Patroclus, and been celebrated by such a panegyrist as Homer.<sup>i</sup>

The negotiation of Alexander was not protracted. The Athenians accepted the proffered peace, the conditions of which were extremely

<sup>f</sup> Plut. in Alex. p. 666. Id. Apophth. t. ii. p. 179.

\* See the comparison between Philip and Alexander, in the excellent history of the former of those princes, given to the public in 1740 by M. Olivier of Marseilles (t. ii. p. 425.)

<sup>g</sup> Plut. in Alex. p. 667.

<sup>h</sup> Id. de Fort. Alex. orat. i. t. ii. p. 327, 331, &c. Dion. Chrysost. de Regn. Orat. p. 19.

<sup>i</sup> Plut. in Alex. t. i. p. 672. Cicer. pro Arch. cap. 10. t. v. p. 315.

mild. Philip even restored to them the Isle of Samos,<sup>k</sup> which he had taken some time before. He only required that they should send deputies to the congress which he was about to convene at Corinth, to deliberate on the general interests of Greece.<sup>l</sup>

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#### IN THE ARCHONSHIP OF PHRYNICHUS.

The 4th year of the 110th Olympiad.

(*From the 17th of July of the year 337, to the 7th of July of the year 336, before Christ.*)

THE Lacedæmonians refused to send any deputies to the congress held at Corinth. Philip complained of their neglect with haughtiness, but only received the following answer : “ If you imagine yourself to be grown greater since your victory, measure your shadow ; you will find that it has not lengthened a single inch.”<sup>m</sup> Philip, irritated, replied : “ If I enter Laconia, I will drive you all out of the country.” They returned him for answer the single word —“ If.”<sup>n</sup>

But an object of greater importance prevented him from carrying his threats into execution. The deputies of almost all the states of Greece

<sup>k</sup> Plut. in Alex. t. i. p. 681.

<sup>l</sup> Id. in Phoc. t. i. p. 748.

<sup>m</sup> Id. Apophth. Lacon. t. ii. p. 218.

<sup>n</sup> Id. de Garrul. t. ii. p. 511.

being assembled, the king first proposed to them to terminate all the dissensions by which the Greeks had till then been divided, and establish a permanent council to watch over the preservation of universal peace. He afterwards represented, that it was time to take vengeance for the injuries and insults that Greece had formerly suffered from the Persians, and to carry the war into the dominions of the Great King.<sup>•</sup> Both these propositions were received with applause; and Philip was unanimously chosen general of the Grecian army, with the most ample powers. The number of troops which each city should furnish was fixed at the same time; and amounted in the whole to two hundred thousand foot, and fifteen thousand horse, without including the Macedonians, or the forces of the barbarous nations which had been subjected by Philip.<sup>¶</sup> After these resolutions had passed, the king returned to Macedon to prepare for this glorious expedition.

The liberty of Greece then expired.<sup>♦</sup> This country, so fruitful in great men, will long be held in servitude by the kings of Macedon. At this period I left Athens, notwithstanding every

• Diod. Sic. lib. 16. p. 478.

¶ Justin. lib. 9. cap. 5. Oros. lib. 3. cap. 14.

♦ Oros. lib. 3. cap. 13.

endeavour to induce me to prolong my stay ; and returned into Scythia, divested of those prejudices which had disgusted me with my country. I now reside among a people who inhabit the banks of the Borysthenes, where I cultivate a small farm which once appertained to the sage Anacharsis, my ancestor. I there enjoy the tranquillity of solitude ; and I might add, all the pleasures of friendship, if the losses of the heart could ever be repaired. In my youth I sought happiness among enlightened nations ; in a more advanced age I have found repose among a people who are only acquainted with the gifts and enjoyments of Nature.

NOTES.

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NOTE I. CHAP. LXXIX. Page 14.

*Whether the ancient Greek Philosophers admitted the Unity of God.*

THE first apologists for Christianity, and several modern authors, after their example, have maintained that the ancient philosophers acknowledged only one God. Other moderns, on the contrary, affirm that the passages which favour this opinion are only to be understood of Nature, the soul of the world, or the sun ; and place almost all these philosophers among the number of the Spinozists and atheists. (a) But some critics have at length appeared, who, after having long applied themselves to the study of the philosophy of the ancients, have chosen the just medium between these two opinions. Among the number of these are Brucker and Mosheim, from whose researches I have derived considerable information.

Several causes contribute to render this important question obscure : I shall proceed to point out some of them ; but I must first premise that the inquiry principally relates to the philosophers who preceded Aristotle and Plato ; because it is of these only that I have spoken in my work.

(a) Mosheim in Cudw. c. 4 § 26. t. i. p. 681.

1. The greater part of these endeavoured to explain the formation and preservation of the universe by the qualities of matter alone ; and this method was so general, that Anaxagoras was censured for not having either always followed or never employed it. As, in the explanation of particular facts, he had recourse sometimes to natural causes, and sometimes to that Intelligence which, according to him, reduced chaos to order, Aristotle reprehends him solving difficulties by the machinery of a Divinity, (b) and Plato for not having exhibited to us in each phenomenon the ways of the Divine Wisdom. (c) We cannot therefore conclude from the silence of the first natural philosophers that they did not admit a God, (d) or from some of their expressions that they meant to ascribe to matter all the perfections of the Divine Being.

2. Of all the philosophical works which were extant in the time of Aristotle, we only possess a part of his writings ; a part of those of Plato ; a small treatise, by Pythagorean Timæus of Locris, on the soul of the world ; and a treatise on the universe, by Ocellus of Lucania, another disciple of Pythagoras. As the design of Ocellus in this tract was less to explain the formation of the world than to prove its eternity, he had not occasion to introduce the agency of a Deity. But, in one of his works, a fragment of which has been preserved by Stobæus, he said, that harmony preserves the world, and that God is the author of that harmony. (e) I wish not, however, to rest on his authority ; but Timæus, Plato, and Aristotle, have expressly taught

(b) Aristot. Metaph. lib. 1. cap. 4. t. ii. p. 844.

(c) Plat. in Phædon. t. i. p. 98.

(d) Bruck. t. i. p. 469 et 1174.

(e) Stob. Eclog. Phys. lib. 1. cap. 16. p. 32.

the unity of God ; and that not in cursory digressions, but in continued works, and the explanation of their systems founded on this opinion.

The writings of the other philosophers are lost. We only possess a few fragments of them, some of which declare expressly in favour of this doctrine ; while others, though the number of these is very inconsiderable, seem to contradict it. Among the latter, there are some which are susceptible of different explanations, and others which have been collected and altered by authors of a different sect; such, for instance, as that Velleius whom Cicero introduces in his work on the Nature of the Gods, and whom he charges with having more than once disfigured the opinions of the ancients. (*f*) If, from such doubtful testimonies, we should judge of the opinions of the ancient philosophers, we should be in danger of acting by them as Father Hardouin, from a few detached expressions perverted from their true meaning, has by Descartes, Malebranche, Arnaud, and others, whom he has accused of atheism.

3. The first philosophers laid it down as a principle, that nothing can be made out of nothing. (*g*) Hence they concluded either that the world had always existed such as it is, or that, at least, matter is eternal. (*h*) On the other hand, there existed an ancient tradition, according to which all things had been arranged in order by the Supreme Being. (*i*) Many philosophers, un-

(*f*) Sam. Parker. *Disput. de Deo*, *disput. 1. sect. 6. p. 16.*  
Reimman. *Hist. Atheism*. cap. 22. § 6. p. 166. Bruck. t. i. p. 736. Mosheim. in Cudw. cap. 1. § 7. not. (*y*) t. i. p. 16.

(*g*) Aristot. *de Nat. Auscult. lib. 1. cap. 5. t. i. p. 316.* Id. *de Gener. et Corrupt. lib. 1. cap. 3. t. i. p. 499.* A. Id. *de Xenoph. cap. 1. t. i. p. 1241.* Democrit. ap. Diog. Laërt. lib. 9. § 44, &c. &c.

(*h*) Mosheim. in Cudw. cap. 1. § 31. t. i. p. 64.

(*i*) De Mund. ap. Aristot. cap. 6. t. i. p. 610.

willing to give up either the principle or the tradition, endeavoured to reconcile them. Some, as Aristotle, for example, said, that this Being had formed the world from all eternity; (*k*) and others, with Plato, that he had produced it in time, and from a pre-existing matter, without form, and destitute of the perfections which appertain only to the Supreme Being. (*l*) Both were so far from imagining that their opinion was injurious to the belief of a Deity, that Aristotle did not hesitate to acknowledge God as the first cause of motion, (*m*) and Plato to ascribe to him alone the order of the universe. (*n*) But though the most ancient philosophers were unacquainted with a creation, properly so called, many learned critics are decidedly of opinion, that they are not to be considered as atheists. (*o*)

4. The ancients in general annexed a quite different idea to the words *incorporeal*, *immaterial*, *simple*, from that which they convey to us. (*p*) Some, it is true, appear to have conceived the Deity as a pure, indivisible, and unextended substance; (*q*) but by spiritual substance the greater part only understood an infinitely subtle matter. (*r*) This error subsisted during a long

(*k*) Aristot. de Cœlo. lib. 2. cap. i. t. i. p. 452. Id. Metaph. lib. 14. cap. 7. t. ii. p. 1001.

(*l*) Plat. in Tim. t. iii. p. 31, &c. Cicer. de Nat. Deor. lib. 1. cap. 8. t. ii. p. 403.

(*m*) Aristot. Metaph. lib. 14. cap. 7. t. ii. p. 1000, &c.

(*n*) Plat. in Tim. Mosheim de Creat. ex Nihilo, § 16, &c. ap. Cudw. t. ii. p. 310, &c.

(*o*) Cudw. cap. 4. § 7. t. i. p. 276. Beausobr. Hist. du Manich. liv. 5. cap. 5. t. ii. p. 239. Bruck. Hist. Philos. t. i. p. 508. Zimmerm. de Atheism. Plat. in Amæn. Litter. t. xii. p. 387.

(*p*) Bruck. t. i. p. 690. Mosheim. in Cudw. cap. 4. § 24. p. 630.

(*q*) Anaxagor. ap. Aristot. Metaph. lib. 1. cap. 7. t. ii. p. 851, A; de Anim. lib. 1. cap. 2. t. i. p. 620, D; lib. 3. cap. 5. p. 652, E.

(*r*) Mosheim. in Cudw. cap. 1. § 26. t. i. p. 47, not. (*y*). Id. in cap. 5. § 3. t. ii. p. 360. Beausobr. Hist. du Manich. liv. 4. cap. 1. t. i. p. 474; cap. 2. p. 482.

succession of ages, (s) and is even found in the writers whom the church reveres ; and, according to some learned men, may be admitted without meriting the charge of atheism. (t)

5. Besides the loss of the philosophical works which I have mentioned above, we have to lament that servitude to which the ancient philosophers were reduced. The people contemned and ridiculed their gods, but would admit of no change in their religious opinions. Anaxagoras had said that the sun was only a red-hot stone, or a plate of burning metal. (u) He deserved censure as a natural philosopher, for advancing so absurd an opinion ; but he was accused of impiety. Similar examples had long accustomed the philosophers to conceal their real sentiments ; and hence the secret doctrine which it was not permitted to reveal to the profane. It is very difficult, says Plato, (x) to form a just idea of the Author of the universe ; and, even could we conceive it, we must be careful not to make it public. Hence those equivocal expressions which, in some measure, reconcile error and truth. The name of God is among the number ; the application of which, by an ancient abuse, had been extended to whatever throughout the universe excites our admiration, or is excellent among men for influence or power. It is found in the most religious authors, sometimes used in the singular, and sometimes in the plural number ; (y) and, by its alternate appearance under each of these forms, both

(s) Mosheim. not. (I), in Cudw. cap. 5. sect. 3. § 26. t. ii. p. 434.

(t) Mosheim. in Cudw. cap. 3. § 4. t. i. p. 136. Beausobre Hist. du Manich. liv. 3. chap. 2. t. i. p. 485.

(u) Plut. de Superst. t. ii. p. 169. F. Sotion. ap. Diog. Laërt. lib. 2. § 12. Euseb. Præp. Evan. lib. 14. § 14. p. 750.

(x) Plat. in Tim. t. iii. p. 28.

(y) Xenoph. Plat.

the populace and the learned were equally satisfied. When, therefore, an author gives the name of God to nature, to the soul of the world, or to the stars, we ought to inquire in what sense he employed the word ; and whether above all these subjects, he did not place one God the author of all things.

6. The remark is especially applicable to two opinions which were generally received among the nations of antiquity. The first of these supposed that, above the race of mortals, there were genii, appointed to regulate the progress of the universe. If this idea did not derive its origin from an ancient and venerable tradition, it must at least have taken birth in those countries in which the sovereign confided the government of his kingdom to the vigilance of his ministers. It appears, in fact, that the Greeks received it from those nations who lived under a monarchical government : (z) and, besides, the author of a work falsely attributed to Aristotle, but nevertheless very ancient, observes, that, since it is unsuitable to the dignity of the king of Persia to attend to all the minute affairs of his government, an inspection so laborious is still less suitable to the Supreme Being. (a)

The second opinion had for its object that continuity of actions and re-actions which are observable throughout nature. Particular souls were imagined to reside in the loadstone, (b) and in all bodies which appeared to contain a principle of motion and life ; and a universal soul was supposed to be diffused throughout all the parts of this great whole. This idea was not contrary to the truth ; for we certainly may be permitted to say that God has enclosed in matter an invisible agent,

(z) Plut. de Orac. Def. t. ii. p. 415.

(a) De Mund. ap. Aristot. cap. 6. t. i. p. 611.

(b) Thales ap. Aristot. de Anim. lib. 1. cap. 2. t. i. p. 620. D.

or vital principle, which directs its operations. (c) But, by a consequence of that abuse of which I have before spoken, the name of God was sometimes given to the genii, and to the soul of the world; and hence the accusations brought against many philosophers, and in particular against Plato and Pythagoras.

As the former, as I have already said, employs the name of God sometimes in the singular, and sometimes in the plural, (d) he has been accused of inconsistency. (e) The answer to this charge was easy. In his *Timæus*, Plato, explaining his ideas in a regular manner, says that God formed the universe; and that he committed the government of it to subaltern gods, or genii, the works of his hands, the depositaries of his power, and obedient to his commands. Here the distinction between the Supreme God and the other deities is so clearly expressed, that it is impossible it should be mistaken; and Plato might attribute both to the sovereign and his ministers the same views, and solicit from both the same favours. If he sometimes gives the name of God to the world, the heavens, the stars, the earth, &c. it is manifest that he only means the genii, and the souls that God has dispersed through the different parts of the universe to direct its motions. I have found nothing in his other works which contradicts this doctrine.

The accusations against Pythagoras are not less heavy, and do not appear to be better founded. He admitted, it is said, a soul diffused throughout all nature, and closely united with all beings, which it moves, preserves, and

(c) Cudw. cap. 3. § 2. t. i. p. 90. Mosheim. ibid.

(d) Plat. in Tim. t. iii. p. 27. Id. de Leg. lib. 4. t. ii. p. 716, &c. &c.

(e) Cicer. de Nat. Deor. lib. 1. cap. 12. t. ii. p. 406. Bayle. Contin. des Pens. t. iii. § 26.

incessantly reproduces ; the eternal principle from which our souls have emanated, and to which he gave the name of God. (*f*) It is added, that, since he had no other idea of the Divine Being, he ought to be considered as an atheist.

Some learned critics, however, have undertaken his defence against this accusation ; (*g*) which is solely founded on a small number of passages capable of a more favourable interpretation. Whole volumes would scarcely suffice to give even an abridgment of what has been written for and against this philosopher. I shall confine myself to a few reflections.

It cannot be proved that Pythagoras confounded the soul of the world with the Deity ; but, on the contrary, every thing concurs to incline us to believe that he considered them as distinct. As we can only judge what his real sentiments were from those of his disciples, let us examine in what manner some of the latter have expressed themselves in those fragments of their writings that are still preserved.

God was not satisfied with having formed all things ; he still preserves and governs them. (*h*) A general gives his orders to his army, a pilot to his mariners, and God to the world. (*i*) He is with respect to the universe what a king is with respect to his kingdom. (*k*) The universe could not subsist if it were not

(*f*) Cicer. de Nat. Deor. lib. 1. cap. 11. t. ii. p. 405. Clem. Alex. Cohort. ad Gent. p. 62. Minuc. Felix. p. 121. Cyril. ap. Bruck. t. i. p. 1075. Justin. Martyr. Cohort. ad Gent. p. 20.

(*g*) Beausobr. Hist. du Manich. liv. 5. chap. 2. t. ii. p. 172. Reimann. Histor. Atheism. cap. 20. p. 150. et alii ap. Bruck. t. i. p. 1081.

(*h*) Stheneid. ap. Stob. serm. 46. p. 332.

(*i*) Archyt. ibid. serm. 1. p. 15.

(*k*) Diotog. ibid. serm. 46. p. 330.

directed by harmony and providence. (*l*) God is good, wise, and happy in himself. (*m*) He is considered as the father of gods and men, because he diffuses his benefits over all his subjects. He is the equitable legislator and enlightened preceptor, and governs all things with unremitting vigilance. It is our duty to model our virtues after his, which are pure, and exempt from every gross affection. (*n*)

A king who fulfils his duties is the image of God. (*o*) The union which reigns between him and his subjects is the same with that which exists between God and the world. (*p*)

There is only one God, most exalted, most powerful, and who governs all things. There are other deities who possess different degrees of power, and who obey his commands. They are with respect to him what the chorus is to the coryphaeus, and what the soldiers are to the general. (*q*)

These fragments so expressly contradict the idea which some have wished to give us of the opinions of Pythagoras, that several critics (*r*) have suggested that their authenticity is doubtful; but their opinion has been combated by other learned men equally versed in criticism. (*s*) And, in fact, the doctrine contained in these fragments is conformable to that of Timæus, who expressly distinguishes the Supreme Being from the soul of the world, which he supposes to have been produced

(*l*) Hippod. *ibid.* serm. 101. p. 555. lin. 26.

(*m*) Stheneid. *ibid.* p. 332. Euryphant. *ibid.* p. 555.

(*n*) Stheneid. *ibid.* Archyt. *ibid.* serm. 1. p. 13.

(*o*) Diotog. ap. Stob. serm. 46. p. 330.

(*p*) Ecphant. *ibid.* p. 304.

(*q*) Onatus. *ibid.* Eclog. Phys. lib. 1. cap. 3. p. 4.

(*r*) Conring. et Thomas. ap. Bruck. t. i. p. 1040 et 1102.

(*s*) Fabr. Bibl. Græc. t. i. p. 52.

by that Being. But it has been pretended that he had altered the system of his master. (?) Thus, to condemn Pythagoras, it shall suffice to adduce some passages, collected by writers who were posterior by five or six hundred years to that philosopher, and who possibly mistook the true sense of his words ; and, to justify him, it shall not be sufficient to cite a multitude of authorities which depose in his favour, and especially that of one of his disciples who lived almost at the same time with him ; and who, in a work which has been transmitted to us entire, explains a system connected in all its parts !

We may, however, after the example of several able critics, reconcile the testimony of Timæus with the opposite testimonies which are brought against him. Pythagoras acknowledged one Supreme God, the author and preserver of the world ; a Being infinitely good and wise, who extends his providence over all things. This is attested by Timæus, and the other Pythagoreans of whose works the fragments I have cited above are the remains. Pythagoras supposed that God vivifies the world by a soul so connected with matter that it cannot be separated from it. This soul may be considered as a subtle fire, as a pure flame. Some Pythagoreans gave it the name of God, because they bestowed that name on every thing which came out of the hands of the Supreme Being. This, unless I am mistaken, is the only manner in which those passages which occasion doubts concerning the orthodoxy of Pythagoras can be explained.

Lastly, It is possible that some Pythagoreans, wishing to present us with a sensible image of the action

(?) Bruck. t. i. p. 1093.

of God upon all nature, have thought that he exists undivided in every place, and that he *informs* the universe as our soul informs our body. This is the opinion which the high priest of Ceres seems to attribute to them in chapter xxx. of this work. I made use of it in that place, that I might repeat the expressions of the authors I have cited in the margin, and not decide on questions which it is equally difficult and useless to discuss. For, in fact, it is not from some equivocal expressions, and a long train of principles and consequences, that we must judge of the real sentiments of Pythagoras; but, by his practical morality, and especially by that institution which he founded, of the associates, in which he made it one of the principal duties to meditate on the Divinity; (*u*) to consider themselves as ever in his presence; and to merit his favours by various kinds of abstinence, by prayer, meditation, and purity of heart. (*x*) It must be confessed that these pious exercises are little suitable to a society of Spinozists.

7. Let us now hear the author of the Thoughts on the Comet: "What is the state of the question, when we reason philosophically concerning the unity of God? "It is to inquire whether there be an Intelligence perfectly simple, totally distinct from matter and the form of the world, and which produces all things. He who affirms this, believes there is but one God; but he who does not affirm it, how much soever he may ridicule the numerous deities of paganism, and declare his abhorrence of a multitude of gods, must in reality

(*u*) Plut. in Num. t. i. p. 69. Clem. Alex. Strom. lib. 5. p. 686. Aur. Carm.

(*x*) Iambl. cap. 16. p. 57. Anonym. ap. Phot. p. 1313. Diod. Sic. Excerpt. Val. p. 245 et 246.

“ admit an infinity of gods.” Bayle adds, that it would be very difficult to find, among the writers of antiquity, any who have admitted the unity of God, without understanding a compound substance. “ Now such a substance is only one improperly, and by an abuse of terms ; or under the arbitrary notion of a certain whole, “ or a collective being.” (y)

If to be ranked among the number of polytheists it is sufficient not to entertain just ideas concerning the nature of spirits ; we must, according to Bayle himself, condemn not only Pythagoras, Plato, Socrates, and all the ancients, (z) but likewise almost all those who, down to our times, have written on these subjects. For let us observe what he says in his Dictionary : (a) “ Until the time of M. Descartes, all our doctors, whether divines or philosophers, had ascribed extension to spirits ; infinite to God, and finite to angels and rational souls. It is true, they maintain that this extension is not material, nor composed of parts ; and that spirits exist entire in every part of space that they occupy. Hence are derived three kinds of local presence ; the first that of bodies, the second that of created spirits, and the third that of God. The Cartesians have overthrown all these opinions : they say that spirits have no kind of extension, or local presence ; but their doctrine has been rejected as absurd. We may therefore say that all our philosophers and divines will teach, conformably to the popular idea, that the substance of God is extended through infinite space. But it is certain that this is to ruin on the one side what they have erected on the other ; it is in fact again to attribute to

(y) Bayle Contin. des Pens. t. iii. § 66.

(z) Mosheim, in Cudw. cap. 4. § 27. not. (n), p. 684.

(a) Art. Simonide. not. E.

" God that materiality which they had denied to be consistent with his nature."

The question, therefore, is not such as it has been stated by Bayle; but turns on the inquiry whether Plato, and other philosophers antecedent to Plato, have acknowledged one First Being, eternal, infinitely intelligent, and infinitely wise and good, who has formed the universe from all eternity, or in time; who preserves and governs it by himself or by his ministers; and who has appointed, in this world or in another, rewards to virtue, and punishments for guilt. These doctrines are clearly expressed in the writings of almost all the ancient philosophers. If they are accompanied by gross errors concerning the essence of the Deity, we reply that these authors did not perceive them, or at least did not believe that they destroyed the unity of the Supreme Being. (b) We will likewise affirm that it is not just to reproach writers who are no more, with consequences which they would probably have rejected, had they known the danger to which they were exposed. (c) We likewise declare that it is not our intention to maintain that the philosophers of whom we speak entertained equally just ideas of the Deity with ourselves; but only that they were in general as remote from atheism as from polytheism.

(b) Mosheim. *Dissert. de Creat.* ap. Cudw. t. ii. p. 315.

(c) Id. in Cudw. cap. 4. t. i. p. 665.

## NOTE II. CHAP. LXXXIX. Page 24.

*On the Moral Theology of the ancient Greek Philosophers.*

THE first writers of the church carefully collected such testimonies of the poets and Grecian philosophers as were favourable to the opinion of the unity of God, that of a providence, and other truths equally essential. (d)

They believed also that they ought to compare the morality of Christianity with that which the ancient philosophers have taught to various nations; and acknowledge that the latter, notwithstanding its imperfection, had prepared the minds of men to receive the much more pure precepts of the former. (e)

In these modern times, several works have appeared, which treat on the religious doctrines of the pagans; (f) and some truly learned critics, after having investigated the subject with the most careful attention, have acknowledged that, on certain points, it merits the highest encomiums. The following is the testimony of M. Freret with respect to the most essential of its doctrines: “The Egyptians and the Greeks, therefore, knew and adored “the Supreme God, though in a manner unworthy of “him.” (g) As to their morality, let us hear the cele-

(d) Clem. Alex. Strom. lib. 5 et 6. Lactant. Divin. instit. lib. 1. cap. 5. August. de Civit. Dei. lib. 8. cap. 9; lib. 18. cap. 47. Euseb. Præpar. Evang. lib. 11. Minuc. Felix, &c. &c.

(e) Clem. Alex. Strom. lib. 1. p. 331, 366, 376, &c.

(f) Mourg. Plan. Theolog. du Pythagor. Thomassin, Meth. d'enseigner les Lettres Hum. Id. Meth. d'enseigner la Philosophie. Burigny, Theolog. Paienn. Cudw. Syst. Intellect. passim.

(g) Def. de la Chronol. p. 379 et 380.

brated Huet, bishop of Avranches : *Ac mihi quidem se-  
penumero contigit, ut cum ea legerem que ad vitam  
recte probèque instituendam, vel a Platone, vel ab Aris-  
totele, vel a Cicerone, vel ab Epicteto tradita sunt, mihi  
riderer ex aliquibus Christianorum scriptis capere nor-  
mam pietatis.* (h)\*

Authorised by such great examples, and obliged by the plan of my work to give a sketch of the moral theology of the Greeks, I am nevertheless far from supposing that it can enter into competition with that taught by Christianity. Without expatiating on the excellences which distinguish the work of Divine Wisdom, I shall confine myself to a single article. The legislators of Greece were satisfied with saying, *Honour the gods.* The gospel says, *Thou shalt love the Lord thy God with all thy heart, and thy neighbour as thyself.* (i) Saint Augustin affirms that this law, which contains within it, and gives life to all the rest, was in part known to Plato. (k) But what Plato taught in this respect was only a consequence of his theory concerning the sovereign good ; and had so little influence on the morality of the Greeks, that Aristotle declares it would be absurd to say that we love Jupiter. (l)

(h) Huet. Alnetan. Quæst. lib. 2. p. 92.

\* For frequently while I have read the moral lessons inculcated in the works of Plato, Aristotle, Cicero, or Epictetus, I have imagined that I was reading the pious precepts of Christian writers.

(i) Luke, chap. x. v. 27.

(k) August. de Civit. Dei, lib. 8. cap. 9.

(l) Aristot. Magn. Mor. lib. 2. cap. 11. t. ii. p. 187. D.

## NOTE III. CHAP. LXXX. Page 39.

*On some Citations in this Work.*

AT the period which I have chosen, hymns and other poems were circulated in Greece, which were attributed to very ancient poets: but persons of learning knew so well they were not authentic, that Aristotle even doubted whether any such poet as Orpheus had ever existed.(m) Afterwards the most celebrated names were placed at the head of a number of writings, the true authors of which were unknown. Such are some treatises found at present in the editions of the works of Plato or Aristotle. I have quoted them sometimes under the names of those great men, for brevity, and because they are inserted in their works.

(m) Cicer. de Nat. Deor. lib. 1. cap. 38. t. ii. p. 429.

## NOTE IV. SAME CHAP. Page 40.

*On the Number of Theatrical Pieces extant in Greece towards the Middle of the Fourth Century before Christ.*

ON the authority of Suidas, Athenæus, and other authors, whose testimonies have been collected by Fabricius, (n) I have made the number of these pieces amount to about three thousand. The estimates of the same writers, with respect to each article in particular, do not merit equal regard. But it must be observed, that they have cited a great number of dramatic authors who lived before the younger Anacharsis, or in his time, without specifying the number of pieces they wrote. If there be exaggeration on one side, there is omission on the other; and the result cannot greatly differ from the estimate I have given. If, instead of confining myself to a particular period, I had followed the whole history of the Greek theatre, the number would perhaps have been tripled or quadrupled. For, in the few works which can be of use in the present inquiry, mention is made of about three hundred and fifty poets, who had written tragedies and comedies. (o)

We only possess, entire, seven dramatic pieces of Æschylus, seven of Sophocles, nineteen of Euripides, and eleven of Aristophanes; in the whole, forty-four. To these may be added the nineteen comedies of Plautus, and the six of Terence, which are copies or imitations of Greek comedies.

(n) Fabr. Bibl. Græc. t. i. p. 736.  
(o) Id. ibid. t. i. p. 662 et 736.

Time has spared no branch of Grecian literature. Historical compositions, works relative to the sciences, systems of philosophy, treatises on politics, morals, medicine, &c. have almost all perished. The writings of the Romans have experienced the same fate. Those of the Egyptians, the Phœnicians, and several other enlightened nations, have been lost in almost one general wreck.

The copies of a work were formerly multiplied with so much labour, such great wealth was requisite to collect even a small library, that it was with the utmost difficulty that knowledge penetrated from one country to another, or was even preserved in the place where it had originated. This consideration ought to render us very circumspect with regard to the knowledge which we grant or refuse to the ancients.

The defect of the means to preserve and communicate their discoveries, which so often obstructed the philosophers of antiquity in their researches, is no longer an impediment to the moderns. The art of printing, that happy offspring of chance, and the most important perhaps of all inventions, facilitates and preserves the intercourse of ideas between all ages and nations. Knowledge once acquired can now never become extinct; and may perhaps be increased to a degree as much superior to that we at present possess, as our attainments in science are superior to those of the ancients. The influence which the art of printing has hitherto had, and that which it may have in future on the minds of men, would be an excellent subject to discuss.

## NOTE V. SAME CHAP. Page 56.

*On the Grishi and Impromptus.*

THE word *grishi* (*γριφος*) signifies a net, and was the name given to certain enigmatical questions which were sportively proposed during an entertainment, and which the guests were frequently puzzled to unravel. (p) Those who were unable to answer them were subjected to a forfeit.

There were different kinds of grishi. Some were properly enigmas. Such is the following : “ I am very large at my birth, and likewise in old age ; but very small when at maturity.” (q) *A Shadow*.—Such also is this : “ There are two sisters who incessantly beget each other.” (r) *Day and Night* ; both which words are feminine in Greek.

Other grishi turn on the resemblance of names ; as, for example—“ What is that which is at once found on the earth, in the sea, and in the heavens ?” (s) *The dog, the serpent, the bear*. The names of these animals have been given to certain constellations.

Others were formed by a play on letters, syllables, or words. It was required perhaps to recite a verse which began with a certain letter, or one in which another certain letter was not found, or one which began and ended with certain syllables ; (t) or verses the feet of which were composed of the same num-

(p) Suid. in *R̄p̄p̄*. Schol. Aristoph. in *Vesp.* v. 20.

(q) Theodect. ap. Athen. lib. 10. cap. 18. p. 451. F.

(r) Id. ibid.

(s) Id. ibid. cap. 20. p. 453. B.

(t) Id. ibid. cap. 16. p. 448. D.

ber of letters, or which might be transposed without injury to the sense or harmony. (*u*)

The latter grippi, and some others which I might adduce, (*x*) having some resemblance to the French *logographes*, I have thought I might be allowed to give them that name in Chap. XXV. of this work.

The poets, and especially the writers of comedies, frequently made use of grippi. It appears that collections of them have been compiled; and it is one of these collections which I suppose Euclid to have had in his library.

I have said in the same place that he also had in his library certain impromptus; and have cited in the margin a passage from Athenæus, who has given us six verses of Simonides, composed extempore. Some may hence be inclined to inquire whether the practice which in Italy is called *improvisating* was known to the Greeks, who were endowed with an imagination at least as lively as that of the Italians, and whose language was still better adapted to poetry than the Italian. The following are two facts, one of which is prior by two centuries, and the other posterior by three, to the time in which I suppose Anacharsis to have travelled. 1. The first essays of tragedy were entirely extempore, and Aristotle gives us to understand that they were in verse. (*y*) 2. Strabo mentions a poet of Tarsus in Cilicia, who lived in his time, and who could declaim in such elegant verse on any proposed subject, that he seemed to be immediately inspired by Apollo. He especially succeeded in subjects for tragedy. (*z*) Strabo adds,

(*u*) Theodect. ap. Athen. lib. 10. cap. 20. p. 453. D.

(*x*) Id. ibid.

(*y*) Aristot. de Poet. cap. 4. t. ii. p. 654. E. et 655. B.

(*z*) Strab. lib. 14. p. 676.

that this talent was not uncommon among the inhabitants of Tarsus; (*a*) and hence, no doubt, is derived the epithet *Tarsicus*, which was given to certain poets who produced, without premeditation, tragic scenes at the pleasure of those by whom they were requested. (*b*)

(*a*) Strab. lib. 14. p. 674.

(*b*) Diog. Laërt. lib. 4. § 58. Menag. ibid.



## ADVERTISEMENT

CONCERNING

### THE FOLLOWING TABLES.

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I HAVE imagined that these Tables might be useful to those who should read, and also to those who should not read, the Travels of the Younger Anacharsis.

The first contains the principal epochs of the Grecian history to the reign of Alexander. I have carefully examined them all; and though I have chosen the most able guides, I have not implicitly followed their opinion, but compared them with those of other chronologists.

I have given tables of the measures, weights, and money of Athens; because these frequently occur in my work. The tables of the itinerary measures of the Romans were necessary to ascertain those of the Greeks.

I have given no tables of the cubic measures of the ancients, nor of the money of the different states of Greece; because I have rarely had occasion to speak of these, and have found only uncertainty in my inquiries concerning them.

In subjects of this kind we frequently can only obtain, by our most elaborate researches, the right to confess our ignorance; and this I think that I have acquired.

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N. B. Three new Tables, marked with an asterisk, have been added to the twelve of the former Edition, according to the wish of M. Barthélémy, who frequently recommended the subject of them to the Compiler of the Table of Illustrious Men.

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## T A B L E I.

*Containing the principal Epochs of the Grecian History,  
from the Foundation of the Kingdom of Argos to the  
End of the Reign of Alexander.*

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\* \* \* It will be proper to premise that, for the dates preceding the first of the Olympiads, I have almost always followed the calculations of the late M. Freret, as he has given them either in his work entitled *Defense de la Chronologie*, or in the several papers of which he is the author, in the Mémoirs of the Academy of Belles Lettres. In the dates posterior to the first Olympiad, I have commonly followed the *Fauti Attici* of father Corsini.

N. B. In this new Edition, several dates have been corrected, and some others added, from ancient monuments, and the works of the most able chronologists, particularly that of the learned Larcher on the chronology of Herodotus.

	<i>Years b.c.</i>
COLONY led by Inarchus to Argos.....	1970
Phoroneus, his son.....	1945
Deluge of Ogyges in Bœotia.....	1796
Colony of Cecrops to Athens.....	1657
Colony of Cadmus to Thebes.....	1594
Colony of Danaus to Argos.....	1586
Deluge of Deucalion in the environs of Parnassus, or in the southern part of Thessaly.....	1580
Birth of the arts in Greece.....	1547
Reign of Perseus at Argos.....	1458
Foundation of Troy.....	1425

	<i>Years b.c.</i>
Birth of Hercules.....	1384
Arrival of Pelops in Greece.....	1362
Expedition of the Argonauts may be placed about the year .....	1360
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Conquest of the Peloponnesus by the Heraclidæ.....	1190
Death of Codrus, the last king of Athens; and institution of the perpetual archons in that city.....	1132
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Legislation of Lycurgus.....	845
Death of Lycurgus.....	841
Nicander, son of Charilaus, king of Lacedæmon.....	824

## EIGHTH CENTURY

BEFORE CHRIST.

<i>Olympiads.</i>		<i>Years bef. C.</i>
Ol. 1.	OLYMPIAD in which Corœbus gained the prize of the stadium, and which has since been made the principal æra of chronology. (Each Olympiad contains four years; each of which, beginning at the new moon that follows the summer solstice, corresponds to two Julian years, and includes the six last months of the first and the six first months of the following).	776
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4.	Foundation of Syracuse by the Corinthians..	757
	Foundation of Sybaris.	
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Ol. 9.	Beginning of the first Messenian war .....	743
2.		
Ol. 14.	End of the first Messenian war.....	724
1.	The double course of the stadium introduced at the Olympic games.	
Ol. 18.	Re-establishment of wrestling and the pentathlum at the Olympic games.....	708
1.		
Ol. 19.	Phalantus, a Lacedæmonian, conducts a colony to Tarentum .....	703
2.		

## SEVENTH CENTURY

BEFORE CHRIST.

<i>Olympiads.</i>		<i>Years b.c.</i>
Ol. 24.	CREON, first annual archon at Athens.....	684
yr. 1.	Beginning of the second Messenian war.....	682
3.	About the same time the poet Tyrtæus flourished.	
Ol. 25.	Race for chariots with four horses instituted at Olympia towards the year.....	680
1.		
Ol. 26.	Institution of the Carnean games at Sparta..	676
1.		
Ol. 28.	The second Messenian war ended by the taking of Eira.....	668
1.	A colony of Messenians, Pylians, and Methonæans settle at Zancle in Sicily, which city afterwards takes the name of Messana....	667
Ol. 29.	Cypselus obtains the throne of Corinth, and reigns 30 years .....	663
2.		
Ol. 33.	Byzantium founded by the people of Megara.	
1.	The combat of the pancratium instituted at the Olympic games.....	648
Ol. 34.	Terpander, poet and musician of Lesbos, flourished .....	644
1.		
Ol. 35.	Birth of Thales of Miletus, founder of the Ionic school.....	640
1.		
3.	Birth of Solon.....	638
Ol. 37.	Running and wrestling of children introduced at the Olympic games.....	632
1.		
Ol. 38.	Death of Cypselus, tyrant of Sicyon. His son Periander succeeds him.....	628
1.		
Ol. 39.	Archonship and legislation of Draco at Athens, .....	624
1.		

<i>Olympiads.</i>		<i>Years bef. C.</i>
Ol. 41. yr. 1.	Boxing between children instituted at the Olympic games .....	616
Ol. 42. 1. 2. 3.	Murder of the adherents of Cylon at Athens.. Alcaeus and Sappho flourished .....	612 611 610
Ol. 43. 1.	Birth of the philosopher Anaximander .....	608
	He died aged about ninety years.	

## SIXTH CENTURY

BEFORE CHRIST.

<i>Olympiads.</i>		<i>Years bef. C.</i>
Ol. 44. yr. 2. 4.	FOUNDATION of Massilia or Marseilles.. Eclipse of the sun predicted by Thales, which took place during the battle between Cyaxares king of the Medes and Alyattes king of Lydia on the 21st of July, at a quarter past five in the morning .....	599 597
	Epimenides of Crete purifies the city of Athens from the pollution incurred by the murder of the adherents of Cylon.	
Ol. 46. 1. 3.	Solon induces the council of the Amphictyons to resolve to march their forces against the people of Cirrha, accused of impiety towards the temple of Delphi.....	596 594
Ol. 47. 1. 3.	Arrival of the sage Anacharsis at Athens.... Pittacus begins to reign at Mytilene .....	592 590
	He retains the sovereign power during ten years. Taking and destruction of Cirrha.	

<i>Olympiads.</i>		<i>Years b.c.</i>
Ol. 48. yr. 4.	Competition of musicians instituted at the Pythian games.....	585
	These games were celebrated at Delphi in the spring.	
Ol. 49. 4.	First Pythiad, serving for an epoch to calculate the years in which the public games were celebrated at Delphi .....	581
Ol. 50. 1.	First attempts in comedy by Susarion..... Pittacus abdicates the tyranny of Mytilene.	580
	Some years after Thespis makes his first essays in tragedy.	
Ol. 51. 2.	Anaximander, philosopher of the school of Miletus, becomes celebrated .....	575
3.	/Esop flourished .....	574
4.	Solon travels into Egypt: arrives at Sardes..	573
Ol. 54. 2.	Death of Periander, after a reign of seventy years. The Corinthians recover their liberty.	563
Ol. 55. 1.	Cyrus ascends the throne. Beginning of the empire of the Persians..... Pisistratus usurps the sovereign power at Athens.	560
2.	He is driven from that city.....	559
3.	Solon dies aged eighty years.	
3.	Birth of the poet Simonides of Ceos.....	558
4.	Re-establishment of Pisistratus.....	557
Ol. 57. 3.	The poet Theognis flourished .....	550
Ol. 58. 1.	Burning of the temple of Delphi, afterwards rebuilt by the Alcmeonidæ.....	548
Ol. 59. 1.	Battle of Thymbra. Crœsus king of Lydia is defeated. Cyrus takes the city of Sardes.. Death of Thales, the philosopher.	544
Ol. 61. 1.	Thespis represents his Alcestis. Prizes instituted for tragedy.....	536
Ol. 62. 1.	Anacreon flourished .....	532

<i>Olympiads.</i>		<i>Tears bef. C.</i>
Ol. 62. yr. 4.	Death of Cyrus. His son Cambyses succeeds him .....	529
Ol. 63. 2.	Death of Pisistratus, tyrant of Athens..... His sons Hippias and Hipparchus succeed him.	527
4. Ol. 64.	Birth of the poet Æschylus.....	525
1.	Chœrilus, the tragic author, flourished.....	524
3.	Death of Polycrates, tyrant of Samos, after a reign of eleven years.....	522
4.	Darius, son of Hystaspes, begins his reign in Persia .....	521
Ol. 65. 2.	Birth of Pindar.....	519
Ol. 66. 4.	Death of Hipparchus, tyrant of Athens, killed by Harmodius and Aristogiton.....	513
Ol. 67. 1.	Darius retakes Babylon..... Hippias driven from Athens.	512
4.	Clisthenes, archon at Athens, increases the number of the tribes from four to ten..... Tumult at Croton against the Pythagoreans, who are driven out of Magna Græcia.	509
Ol. 68. 1.	Expedition of Darius against the Scythians..	508
Ol. 69. 1.	Ionia revolts against Darius. Burning of Sardes,	504

## FIFTH CENTURY

BEFORE CHRIST.

<i>Olympiads.</i>		<i>Years bef. C.</i>
Ol. 70. yr. 1.	RACE for chariots drawn by two mules introduced at the Olympic games .....	500
	Birth of the philosopher Anaxagoras.	
	Æschylus, at the age of twenty-five years, is a competitor for the prize in tragedy with Pratinas and Chœrius.	
3.	Birth of Sophocles.....	498
4.	The Samians seize on Zancle in Sicily.....	497
Ol. 71. 1.	Taking and destruction of Miletus by the Persians. Phrynicus, the disciple of Thespis, makes it the subject of a tragedy. He first introduced female characters on the stage.	496
	Birth of Democritus. He lived ninety years.	
2.	Birth of the historian Hellanicus, of Lebos..	495
Ol. 72. 2.	Gelon seizes on Gela.....	491
3.	Battle of Marathon, gained by Miltiades the 6th of Boedromion (September 13th) ....	490
4.	Miltiades having been unsuccessful in the siege of Paris, is prosecuted, and dies in prison..	489
Ol. 73. 1.	Chionides of Athens brings a comedy on the stage .....	488
2.	Death of Darius king of Persia. Xerxes, his son, succeeds him.....	487
4.	Birth of Euripides.....	485
	Gelon makes himself master of Syracuse.	
	Birth of Herodotus.	
Ol. 74. 4.	Xerxes passes the winter at Sardes.....	481
	Xerxes crosses the Hellespont in the spring and continues there a month.	

<i>Olympiads.</i>		<i>Years bef. C.</i>
Ol. 75. yr. 1.	Battle at Thermopyle, the 6th of Hecatombaon (August 7).—Xerxes arrives at Athens to- wards the end of that month.....	480
	Battle of Salamis the 20th of Boedromion (October 19).	
	The same day the Carthaginians were defeated at Himera by Gelon.	
	Birth of the orator Antiphon.	
2.	Battles of Plataea and Mycale the 4th of Boe- dromion (22d of September).....	478
	Taking of Sestos.	
	Conclusion of the History of Herodotus.	
Ol. 76. 3.	Death of Gelon. Hiero, his brother, succeeds him.....	474
	The walls of Athens rebuilt.	
Ol. 77. 1.	An eruption of Vesuvius.....	472
	Banishment of Themistocles by the ostracism	471
	Victory of Cimon over the Persians near the river Eurymedon .....	470
	Birth of Thucydides.	
	Æschylus and Sophocles dispute the prize of tragedy, which is adjudged to the latter....	469
	Birth of Socrates, the 6th of Thargelion, (June 5).	
	Cimon removes the bones of Theseus to Athens.	
Ol. 78. 1.	Death of Simonides, aged a hundred years....	463
2.	Death of Aristides.....	467
4.	Death of Xerxes. Artaxerxes Longimanus suc- ceeds him, and reigns forty years.....	465
Ol. 79. 1.	Earthquake at Lacedæmon.....	464
	Third Messenian war. This war lasted ten years.	
	Heraclitus of Ephesus flourished.	

<i>Olympiads.</i>		<i>Years b.c.</i>
Ol. 79. yr. 4.	Cimon leads a body of Athenian troops to the assistance of the Lacedæmonians, who, suspecting them of perfidy, send them back; which becomes a source of misunderstanding between the two states. Banishment of Cimon.....	461
Ol. 80. 1.	Birth of Hippocrates .....	460
	Ephialtes diminishes the authority of the Areopagus.	
2.	Birth of the orator Lysias.....	459
Ol. 81. 1.	Death of Æschylus.....	456
	The Athenians under the conduct of Tolmides, and afterward under that of Pericles, lay waste the coasts of Laconia.	
2.	Cratinus and Plato, poets of the ancient comedy .....	455
Ol. 82. 1.	Ion brings his tragedies on the stage.....	452
	Death of Pindar.	
3.	Truce for five years between the states of Peloponnesus and the Athenians concluded by Cimon, who had been recalled from banishment, and who soon after led an army into Cyprus .....	450
	Death of Themistocles, aged sixty-five years.	
4.	Cimon obliges the king of Persia to sign a treaty with the Greeks dishonourable to that monarch .....	449
Ol. 83.	Death of Cimon.	
3.	The Eubœans and Megareans separate from the Athenians, who reduce them, under the conduct of Pericles.....	446
	Expiration of the truce of five years between the Lacedæmonians and the Athenians. Another truce of thirty years.	
Ol. 84. 1.	The philosophers Melissus, Protagoras, and Empedocles, flourished .....	444

<i>Olympiads.</i>		<i>Year. bef. C.</i>
Ol. 84. yr. 1.	Herodotus reads his History at the Olympic games .....	444
	Pericles remains without competitors. He had taken part in the government for twenty-five years before, and enjoyed an almost absolute power during fifteen years after.	
3.	Euripides, aged forty-three years, gains the prize for tragedy for the first time.....	442
Ol. 85.	The Athenians send a colony to Amphipolis..	438
3.	Building of the Propylæa in the citadel of Athens.	
	Inauguration of the statue of Minerva made by Phidias.	
	Death of Phidias.	
	The orator Antiphon flourished.	
	Restoration of comedy, which had been prohibited three years before.	
Ol. 86.	The war between the Corinthians and Corcyreans commences .....	436
1.	Birth of Isocrates.	
	Then flourished the philosophers Democritus, Empedocles, Hippocrates, Gorgias, Hippias, Prodicus, Zeno of Elea, Parmenides, and Socrates.	
Ol. 87.	The 27th of June, Meton observed the summer solstice, and invented a new cycle, which he made commence at the new moon which followed the summer solstice, and corresponded to the 1st of Hecatombæon (16th of July)	432
1.	The civil year, before, began with the new moon which followed the winter solstice. It afterwards commenced with that which follows the summer solstice, at which time also the new archons entered on their office.	
2.	Beginning of the Peloponnesian war, in the spring of the year .....	431
3.	Plague of Athens .....	430
	Eupolis begins to write comedies.	

<i>Olympiads.</i>		<i>Years bef. C.</i>
Ol. 87.	Birth of Plato, the 7th of Thargelion (June 6).	429
yr. 3.	Death of Pericles, towards the month of Boedromion (October).	
4.		
Ol. 88.	Death of Anaxagoras.....	428
1.	The Athenians seize on Mytilene, and divide among them the lands of Lesbos.....	427
2.	The orator Gorgias persuades the Athenians to succour the Leontines in Sicily.	
3.	Eruption of Ætna .....	426
4.	The Athenians purify the isle of Delos .....	425
	The Athenians take Pylos in Peloponnesus.	
	Death of Artaxerxes Longimanus. Xerxes II. succeeds him.	
Ol. 89.	Battle of Delium between the Athenians and Boëtians, in which the latter gain the victory. Socrates there saves the life of young Xenophon .....	424
1.	Death of Xerxes II. the king of Persia. Sogdianus succeeds him, and reigns seven months.	
	First representation of the Clouds of Aristophanes.....	423
2.	The temple of Juno at Argos burnt, in the 56th year of the priesthood of Chrysis.	
	Darius II. surnamed Nothus, succeeds Sogdianus.	
3.	Battle of Amphipolis, in which Brasidas the general of the Lacedæmonians, and Cleon the general of the Athenians, are slain....	422
	Truce for fifty years concluded between the Athenians and Lacedæmonians.	
4.	The Athenians, under various pretexts, break the truce, and enter into an alliance with the Argives, the Eleans, and the Mantineans..	421
Ol. 90.	Re-establishment of the inhabitants of Delos by the Athenians .....	420
1.		
3.	Taking of Himera by the Carthaginians.....	418

<i>Olympiads.</i>		<i>Years bef. C.</i>
Ol. 91. yr. 1.	Alcibiades gains the prize at the <b>Olympic games</b> The Athenians reduce Melos.	416
2.	Expedition of the Athenians into Sicily.....	415
3.	The truce for fifty years concluded between the Lacedæmonians and Athenians, ends by an open rupture, after having continued six years and ten months .....	414
4.	The Lacedæmonians seize on and fortify De- celia .....	413
	The army of the Athenians is totally defeated in Sicily. Nicias and Demosthenes put to death in the month of Metageitnion, which began the 15th of August.	
	Banishment of Hyperbolus. The ostracism laid aside.	
Ol. 92.	Alcibiades forsakes the Lacedæmonians.....	412
1.	Diocles gives laws to the Syracusans.	
	Four hundred citizens placed at the head of the government towards the beginning of the month Elaphebolion, the 1st of which cor- responded to the 27th of February.	
2.	The four hundred deposed, four months after. End of the History of Thucydides, which con- cludes at the 21st year of the Peloponnesian war.	
Ol. 93.	Death of Euripides.....	407
2.	Dionysius the Elder ascends the throne of Sy- racuse.....	406
	Death of Sophocles, in his ninety-second year. Battle of Arginusæ, in which the fleet of the Athenians defeats that of the Lacedæmonians.	
4.	Lysander gains a signal victory over the Ath- enians near Ægos-Potamos .....	405
	Death of Darius Nothus. Artæxerxes Mnemon succeeds him .....	

<i>Olympiads.</i>		<i>Years bef. C.</i>
Ol. 93. yr. 4.	Athens taken by the Lacedæmonians the 16th of Munychion (April 24). ....	405
Ol. 94. 1.	Lysander establishes at Athens thirty magis- trates, known by the name of the Thirty Tyrants ..... Their authority abolished eight months after.	404
2.	The democracy re-established at Athens. Ar- chonship of Euclid. Amnesty..... Adoption of the Ionic alphabet. Expedition of the younger Cyrus.	403

## FOURTH CENTURY

BEFORE CHRIST.

<i>Olympiads.</i>		<i>Years bef. C.</i>
Ol. 95. yr. 1.	DEATH of Socrates, towards the end of Thar- gelion (May) .....	400
3.	Conclusion of the History of Ctesias.....	398
Ol. 96. 1.	Defeat of the Carthaginians by Dionysius of Syracuse .....	396
3.	Conon defeats the Lacedæmonians near Cnidus	394
4.	Agæsilaus, king of the Lacedæmonians, defeats the Thebans at Coronea.....	393
	Conon rebuilds the walls of the Piræus.	
Ol. 97. 1.	The Athenians, under the conduct of Thrasy- bulus, make themselves masters of a part of Lesbos .....	392
2.	Thucydides is recalled from banishment, and dies.....	391
Ol. 98. 2.	Peace of Antalcidas between the Persians and Greeks .....	387
	Beginning of the History of Callisthenes.	

<i>Olympiads.</i>		<i>Years bef. C.</i>
Ol. 98.	Birth of Demosthenes.....	386
yr. 3		
Ol. 99.	Birth of Aristotle .....	384
1.		
Ol. 100.	Death of Philoxenus, the dithyrambic poet.....	380
1.	Pelopidas, and the other exiles from Thebes, leave Athens, and seize the citadel of Thebes which had been taken by the Lacedæmonians a short time before.....	378
3.		
4.	Naval battle near Naxos, in which Chabrias, the Athenian general, defeats the Lacedæmonians .....	377
Ol. 101.	Eubulus of Athens, author of several comedies .....	376
1.	Timotheus, the Athenian general, takes Corcyra, and defeats the Lacedæmonians at Leucas .....	375
2.		
3.	Artaxerxes Mnemon, king of Persia, gives peace to Greece. The Lacedæmonians preserve the empire of the land, and the Athenians obtain that of the sea.....	374
	Death of Evagoras, king of Cyprus.	
4.	Plataea destroyed by the Thebans.....	373
	Earthquakes in Peloponnesus. The cities of Helice and Bura destroyed.	
	Appearance of a comet in the winter of 373 and 372.	
Ol. 102.	Battle of Leuctra the 5th of Hecatombaion (July 18). The Thebans, commanded by Epaminondas, defeat the Lacedæmonians under the command of their king Cleombrotus, who is slain.....	372
1.	Foundation of the city of Megalopolis in Arcadia.	
2.	Expedition of Epaminondas into Laconia.— Foundation of the city of Messene.....	371
3.	Death of Jason, tyrant of Pheræ.....	370

<i>Olympiads.</i>		<i>Years. bef. C.</i>
Ol. 102. yr. 4.	The Athenians, under the command of Iphi- crates, come to the assistance of the Lacedæ- monians .....	369
Ol. 103. 1.	Aphareus, the adopted son of Isocrates, begins to write tragedies.	368
Ol. 103. 2.	Eudoxus of Cnidus flourished .....	367
Ol. 104. 1.	Death of Dionysius the Elder, king of Syracuse. His son, of the same name, succeeds him in the spring of the year.	364
Ol. 104. 2.	Aristotle comes to reside at Athens when eigh- teen years of age.....	363
Ol. 104. 3.	Pelopidas attacks and defeats Alexander, the tyrant of Pheræ, and is himself slain in the battle .....	362
Ol. 104. 4.	Battle of Mantinea, and death of Epaminondas, on the 12th of the month Scirophorion (the 4th July) .....	361
Ol. 104. 5.	Death of Agesilaus, king of Lacedæmon.	360
Ol. 104. 6.	Death of Artaxerxes Mnemon. Ochus suc- ceeds him .....	358
Ol. 104. 7.	Conclusion of the History of Xenophon.	
Ol. 104. 8.	Third voyage of Plato into Sicily towards the beginning of the year.....	
Ol. 104. 9.	He remained there fifteen or sixteen months.	
Ol. 105.	Philip ascends the throne of Macedon.....	357
Ol. 105. 1.	Beginning of the History of Theopompus.	
Ol. 105. 3.	The Social Wär. The islands of Chios, Rhodes, and Cos, and the city of Byzantium, detach- themselves from the Athenians.....	
Ol. 105. 4.	Expedition of Dion into Sicily. He embarks at Zacynthus in the month of August of the year .....	
Ol. 106. 1.	Eclipse of the moon the 19th of September, at 11h. 45m. A. M.	
Ol. 106. 2.	Birth of Alexander, on the 6th of Hecatom- bœn (July 22), the day the temple of Diana was burnt at Ephesus .....	356

<i>Olympiads.</i>		<i>Years bef. C.</i>
Ol. 106.	Philip, his father, crowned conqueror at the yr. 1. Olympic games about the same time.  Conclusion of the History of Ephorus; his son Demophilus continues it.	
	2. Beginning of the third Sacred War. Taking of Delphi, and pillage of its temple by the Phocians .....	355
	3. Iphicrates and Timotheus prosecuted, and deprived of the command of the army .....	354
	4. Death of Mausolus, king of Caria. Artemisia, his wife and sister, succeeds him, and reigns two years .....	
Ol. 107.	Demosthenes pronounces his first harangue against Philip of Macedon .....	353
	4. The Olynthians, besieged by Philip, implore succour from the Athenians .....	352
Ol. 108.	1. Death of Plato .....	349
	1. End of the third Sacred War .....	348
	2. Treaty of alliance and peace between Philip and the Athenians .....	347
	The deputies of Philip take their seats in the assembly of the Amphictyons.	
	3. Philip seizes on the cities of Phocis, destroys them, and compels the inhabitants to take up their residence in the villages .....	346
Ol. 109.	Timoleon drives the younger Dionysius from Syracuse, and sends him to Corinth .....	343
	3. Birth of Epicurus on the 7th of Gamelion (January 12) .....	342
	Birth of Menander about the same time.	
	4. Appearance of a comet near the equinoctial ..	341
Ol. 110.	Battle of Chæronea the 7th of Metageitnion (August 2) .....	338
	Death of Isocrates, aged a hundred and two years.	
	4. Timoleon dies at Syracuse .....	337

<i>Olympiads.</i>		<i>Years b.c.f. C.</i>
Ol. 111. yr. 1.	Death of Philip, king of Macedon .....	336
	2. Pillage of Thebes .....	335
	Passage of Alexander into Asia.	
	Battle of the Granicus.	
4.	Battle of Issus .....	333
Ol. 112. 1.	Taking of Tyre .....	332
	Foundation of Alexandria.	
2.	Total eclipse of the moon the 20th of September, at 7h. 30m. P. M. ....	331
	Battle of Gaugamela, or Arbela, the 26th of Beodromion (October 3).	
3.	Death of Darius Codomannus, the last king of Persia .....	330
	Commencement of the period of Calippus, the 29th of Posideon (December 20).	
Ol. 113. 1.	Philemon begins to produce his comedies .....	
2.	Defeat of Porus by Alexander .....	327
Ol. 114. 1.	Death of Alexander at Babylon, aged thirty-three years and eight months, on the 29th of Thargelion (June 1) .....	328
	On the same day Diogenes the Cynic dies at Corinth, aged ninety years.	
2.	The Lamiac war : Antipater is defeated .....	323
	Aristotle, after having taught thirteen years in the Lycaeum, flies to Chalcis, and there dies.	
3.	End of the Lamiac war. The Athenians receive the law of the victor .....	322
	Demosthenes, having taken refuge in the island of Calauria, is compelled to put himself to death on the 16th of Pyanepsion, which corresponded to the 12th of November, according to the cycle of Calippus, and following the order of the Attic months pointed out in the following table.	

## TABLE II.

## ATTIC MONTHS.

FROM the time of Theodorus Gaza, a learned Greek of Thessalonica, who died at Rome in 1478, to that of Edward Corsini, the most able chronologist of the present age, the order of the ancient months of the Attic year has been continually rendered more uncertain and confused. Barthelemy alone, attaching himself to no system, has re-established this order with respect to the fourth and fifth months, and assigned to the others their true place. Of this he has given convincing proofs in his Observations on the Choiseul Marble. The perfect agreement on this subject, which is found between him and a Greek anonymous writer, appears to us at once remarkable, and a strong confirmation of the opinion of Barthelemy. This Greek writer, it is true, did not live till the time of the taking of Constantinople by Mahomet II.; but he cites more ancient authors, from whom he gives the succession of Attic months in the same order assigned to them by Barthelemy. The work of this anonymous author has remained in manuscript, and is to be found in the National Library. *Manus. Cod. Gr. in 8vo. No. 1630.*

It was still extremely difficult to fix the day of each festival. Apollonius, and several ancient grammarians, had written works on this subject; but they are unfortunately all lost, and we are reduced to a small number of passages in the authors of antiquity, which are neither clear nor very decisive. Though Corsini has made use of them with much success, he was not able to determine the day of a great number of festivals, the names of which have come down to us. We have

gone further, by making use of a fragment of the Rustic Calendar, preserved among the Oxford Marbles, which that learned man had neglected—and from some new observations.

The correspondence of the year of the Athenians with our solar year did not enter into the work we proposed. We shall only observe, that this people, to make these two years correspond, employed several cycles. In the time of Solon there was one of four years. Cleostratus and Harpalus invented others. The latter caused his *Heccadeaeteris*, or period of sixteen years, to be adopted, which preceded the *Enneadecaeteris*, or period of nineteen years, of Meton. The latter was corrected by Calippus, about the time of the death of Alexander. The year was at first purely lunar, that is to say, consisted of three hundred and fifty-four days: afterwards it was civil and lunar, and consisted of three hundred and sixty. It began, before Meton, at the winter solstice, and after his time at the summer solstice. In order to render more apparent the result of such a change, with respect to the correspondence between the Attic months and ours, two Tables are added relative to it. This subject, no doubt, requires still more ample elucidations; but to attempt them would carry us too far; and we must refer the reader to the works of different chronologists—among others to that of Dodwell *De veteribus Græcorum Romanorumque Cyclis*.

N. B.—In the following table the days of the sittings of the Areopagus are given from Julius Pollux; and the festivals, the days of which cannot be ascertained, are placed at the bottom of the page.

## ATTIC MONTHS.

## HECATOMBÆON.

<i>Days of the Month.</i>	FESTIVALS.
<i>Mήνος ἡμέραι, Beginning of the Month.</i>	1 Neomenia, and sacrifice to Hecate. Eiseteria, sacrifice and repast, in common, of the magistrates and generals.
	2
	3
	4
	5 Battle of Leuctra.
	6
	7 Day dedicated to Apollo. Connideia in honour of the tutor of Theseus.
	8 Festival of Neptune and Theseus.
	9
	10
<i>Mήνος μέσηρες, Middle of the Month.</i>	11 Cronia in honour of Saturn.
	12
	13
	14 Lesser annual Panathenæa in honour of Minerva.
	15
	16 Metœcia, or Xynœcia, in memory of the union of the boroughs of Attica.
	17
	18
	19
	20 Theoxenia in honour of foreign gods.
<i>Mήνος φθινοπώρου, End of the Month.</i>	21 } Sittings of the Areopagus.
	22 }
	23 }
	24 }
	25
	26
	27
	28 The great quinquennial Panathenæa in honour of Minerva.
	29 Androgeonia, an expiatory festival in memory of the death of Androgeus the son of Minos.
	30

HECATOMBÆA, in honour of Juno.  
HALOA, in honour of Ceres.

## METAGEITNION.

<i>Days of the Month.</i>	<i>FESTIVALS.</i>
1	Neomenia, and sacrifice to Hecate.
2	Sacrifice to the Eumenians.
3	
4	
5	
6	
7	Day dedicated to Apollo.
8	Festival of Neptune and of Theseus.
9	
10	
11	
12	
13	
14	
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17	
18	
19	
20	
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23	
24	
25	
26	
27	
28	
29	
30	

METAGEITNIA, in honour of Apollo.

## BOEDROMION.

<i>Days of the Month.</i>		<b>FESTIVALS.</b>
<i>Mηῆς ἡμέραις, Beginning of the Month.</i>	1	Neomenia, and sacrifice to Hecate.
	2	
	3	
	4	Victory at Plataea, and quinquennial Eleutheria.
	5	
	6	Victory at Marathon.
	7	Festival of Apollo, and of Pan.
	8	Day consecrated to Theseus
	9	
	10	
<i>Mηῆς μέσης, Middle of the month.</i>	11	
	12	Charisteria, or thanksgiving for the restoration of liberty by Thrasybulus.
	13	
	14	Cock-fighting instituted by Themistocles, in commemoration of the battle of Salamis.
	15	Agyrmos, or the assembling of the initiated.
	16	Procession of the initiated to the sea. Victory of Chabrias at Naxos.
	17	Day of fasting.
	18	General sacrifice.
	19	Lampadophoria, or procession with torches.
	20	Pomp, or procession of Iacchus. Victory at Salamis.
<i>Mηῆς φιλοτεχνίας, End of the Month.</i>	21	Solemn return of the initiated.
	22	Epidauria, or commemoration of the initiation of Aesculapius.
	23	Plemochoæ; mystical effusion of water.
	24	Gymnastic games at Eleusis.
	25	Battle of Gaugamela, or, as usually called, of Arbela.
	26	
	27	
	28	
	29	
	30	

BOEDROMIA, in honour of Apollo.

## PYANEPSION.

<i>Days of the Month.</i>	FESTIVALS.
<i>Mήνος ἡπερμέση,</i> Beginning of the Month.	1 Neomenia, and sacrifice to Hecate.
	2
	3
	4
	5
	6
	7 Pyanepsia, in honour of Apollo and Diana. Os-chophoria, in honour of Bacchus.
	8 Festival of Theseus.
	9
	10
<i>Mήνος μέσης,</i> Middle of the Month.	11 Stenia, preparation for the Thesmophoria.
	12
	13
	14 Commencement of the Thesmophori.
	15 Second day of that festival, consecrated especially to Ceres.
	16 Day of fasting, observed by the women who celebrated the festival.
	17 Zemia, or expiatory sacrifice offered by them.
	18 Diogma, or the pursuit; the last day of this festival.
	19
	20 } Feriae.
<i>Mήνος φλεγμονῆς,</i> End of the Month.	21
	22 Dorpia, or the banquet,
	23 Anarrysis, or the sacrifice,
	24 Courcotis, or the shaving,
	25
	26
	27
	28
	29
	30 Chalceia, or Pandemon, festival in honour of Vulcan, celebrated by all the smiths in Attica.

## MÆMACTERION.

<i>Days of the Month.</i>	FESTIVALS.
<i>Mήνος ἡμέραις, Beginning of the Month.</i>	1 Neomenia, and sacrifice to Hecate.
	2
	3
	4
	5
	6
	7 Day consecrated to Apollo.
	8 Festival of Theseus.
	9
	10
<i>Mήνος μέσηρις, Middle of the Month.</i>	11
	12
	13
	14
	15 Proerosia, the festival of seed-time in honour of Ceres.
	16 Funeral festival, in memory of the Greeks slain at the battle of Plataea.
	17
	18
	19
	20 Mæmacteria, in honour of Jupiter.
<i>Mήνος φθινοπώρου, End of the Month.</i>	21
	22
	23
	24
	25
	26
	27
	28
	29
	30
} Sittings of the Areopagus.	

## POSIDEON.

<i>Days of the Month.</i>		FESTIVALS.
<i>Mήνος Ιανουάριος,</i> Beginning of the Month.	1	Neomenia, and sacrifice to Hecate.
	2	
	3	
	4	
	5	
	6	
	7	Day consecrated to Apollo.
	8	Festival of Theseus—Poseidia, or festival of Neptune.
	9	Festival of the Winds.
	10	
<i>Mήνος Φεβρουαρίου,</i> Middle of the Month.	11	
	12	
	13	
	14	
	15	
	16	
	17	
	18	
	19	
	20	
<i>Mήνος Φεβρουαρίου,</i> End of the Month.	21	Sittings of the Areopagus.
	22	
	23	
	24	
	25	
	26	
	27	
	28	Theonia, Ascolia,
	29	
	30	Iobaccheia, } Dionysia of the Fields, or of the Piræus.

## GAMELION.

<i>Days of the Month.</i>	<b>FESTIVALS.</b>
<i>Mηνός οὗ τοῦ πρώτου,</i> Beginning of the Month.	1 Neomenia, and sacrifice to Hecate.
	2
	3
	4
	5
	6
	7 Day consecrated to Apollo.
	8 Festival of Theseus.
	9
	10
<i>Mηνός μέσης,</i> Middle of the Month.	11
	12
	13
	14
	15
	16
	17
	18
	19
	20 Cittophoria, in honour of Bacchus.
<i>Mηνός φεύγοντος,</i> End of the Month.	21
	22
	23
	24
	25
	26
	27
	28
	29
	30

GAMELIA, in honour of Juno.

## ANTHESTERION.

<i>Days of the Month.</i>	FESTIVALS.
<i>Μῆνος ἡγέτερος, Beginning of the Month.</i>	1 Neophoria and Hydrophoria, a mournful festival in commemoration of the Deluge. 2 3 4 5 6 7 Day consecrated to Apollo. 8 Festival of Theseus. 9 10
	11 Pithægia 12 Chœs } 13 Chytri } Dionysia Lenæa.
	14 15 16 17 18 19 20
<i>Μῆνος μεσημβρία, Middle of the Month.</i>	21 Diasia, a festival celebrated without the city to Jupiter Meilichius. 22 23 } Sittings of the Areopagus. 24 25 Lesser Mysteries. 26 27 28 29 30

## ELAPHEBOLION.

<i>Days of the Month.</i>	<i>FESTIVALS.</i>
Beginning of the Month. <i>Μῆνος οἰστρεύη,</i> 1 2 3 4 5 6	Neomenia, and sacrifice to Hecate.
7 8 9 10	Day consecrated to Apollo. Festival of Thescus; and Asclepia, or festival of Æsculapius.
Middle of the Month. <i>Μῆνος μέσης,</i> 11 12 13 14 15 16 17 18 19 20	Phellos, } Dionysia of the city. ..... } Pandia, festival of Jupiter. Cronia, in honour of Saturn.
End of the Month. <i>Μῆνος φθινοῦ,</i> 21 22 23 24 25 26 27 28 29 30	{ Sittings of the Areopagus.

ELAPHEBOLIA, in honour of Diana.

ANACEIA, festival of Castor and Pollux.

## MUNYCHION.

<i>Days of the Month.</i>	<b>FESTIVALS.</b>
<i>Μῆνος ἡμέραι, Beginning of the Month.</i>	1 Neomenia, and sacrifice to Hecate.
	2
	3
	4
	5
	6 Delphinia, in honour of Apollo:
	7 Day of the birth of that god.
	8 Festival of Theseus.
	9
	10
<i>Μῆνος μέσηρες, Middle of the Month.</i>	11
	12
	13
	14
	15
	16 Munychia, festival of Diana, in memory of the
	17 victory at Salamis, in Cyprus.
	18
	19 Equestrian Diasia, or cavalcade in honour of Ju-
	piter.
<i>Μῆνος φιλέρεις, End of the Month.</i>	21
	22
	23 } Sittings of the Areopagus.
	24
	25
	26
	27
	28
	29
	30 Heracleia, a rural festival in honour of Hercules.

## THARGELION.

<i>Days of the Month.</i>	FESTIVALS.
<i>Mήνης ισαυτείς, Beginning of the Month.</i>	1 Neomenia, a sacrifice to Hecate.
	2
	3
	4
	5
	6 Birth of Diana } Thargelia.
	7 Birth of Apollo }
	8 Festival of Neptune and of Theseus.
	9
	10 Annual Delia, in honour of Apollo—Lustration of Athens.
<i>Mήνης μεσοτοῖς, Middle of the Month.</i>	11
	12
	13
	14
	15
	16
	17
	18
	19 Callynteria, a mourning festival in commemora- tion of the death of Agraulus, the daughter of Cecrops.
	20 Bendidia, in honour of Diana.
<i>Mήνης φθινοποίης, End of the Month.</i>	21
	22
	23 } Sittings of the Areopagus.
	24
	25 Plynteria, a mourning festival in honour of Mi- nerva.
	26
	27
	28
	29
	30

## QUINQUENNIAL DELIA.

## SCIOPHORION.

<i>Days of the Month.</i>		<b>FESTIVALS.</b>
<i>Menses praeuers;</i> <i>Beginning of the Month.</i>	1	Neomenia, and sacrifice to Hecate.
	2	
	3	
	4	
	5	
	6	
	7	Day consecrated to Apollo.
	8	Festival of Neptune and of Theseus.
	9	
	10	
<i>Menses meatus;</i> <i>Middle of the Month.</i>	11	
	12	Sciophoria, in honour of Minerva, Ceres, and Proserpine.---Battle of Mantinea.
	13	
	14	Diipoleia, or Bouphonia : Sacrifice of Oxen to Jupiter Polieus, or protector of the city.
	15	
	16	
	17	
	18	
	19	
	20	Adonia, mourning festival in commemoration of the death of Adonis.
<i>Menses pluvios;</i> <i>End of the Month.</i>	21	
	22	
	23	{ Sittings of the Areopagus.
	24	
	25	Horaia ; sacrifice to the Sun and the Hours.
	26	
	27	
	28	Annual Heracleia, in honour of Hercules.
	29	
	30	Sacrifice to Jupiter Saviour.

ARREPHORIA; or HERSEPHORIA, in honour of Minerva.

*Correspondence of the Attic Months with those of the European Calendar, in the first Year of the 81st Olympiad, the 448th Year before Christ.*

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*Winter Months.*

1st of Gamelion .....	February 6.
1st of Anthesterion .....	March 8
1st of Elaphebolion .....	April 6.

*Spring Months.*

1st of Munychion.....	May 6.
1st of Thargelion .....	June 4.
1st of Scirophorion.....	July 4.

*Summer Month.*

1st of Hecatombæon.....	August 2.
1st of Metageitnion .....	September 1.
1st of Boedromion .....	September 30.

*Autumnal Months.*

1st of Pyanepsion .....	October 30.
1st of Mæmacterion.....	November 28.
1st of Posideon .....	December 28.

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*N. B.—*This Table shows the order of the months, according to the cycle of Harpalus; and the following according to that of Meton. In both these periods a thirteenth month (Posideon II.) was intercalated, to adjust, at certain time, the lunar, or civil and lunar, years, to the course of the sun.

*Correspondence of the Attic Months with those of the European Calendar, in the first Year of the 92d Olympiad, the 44th Year before Christ.*

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*Summer Months.*

1st of Hecatombæon.....	July 6.
1st of Metageitnion .....	August 4.
1st of Boedromion.....	September 5.

*Autumnal Months.*

1st of Pyanepson .....	October 2.
1st of Mæmacterion .....	November 1.
1st of Posideon .....	November 30.

*Winter Months.*

1st of Gamelion.....	December 30.
1st of Anthesterion.....	January 28.
1st of Elaphebolion.....	February 27.

*Spring Months.*

1st of Munychion.....	March 28.
1st of Thargelion.....	April 27.
1st of Scirophorion.....	May 27.

### TABLE III.

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#### TRIBUNALS AND MAGISTRATES OF ATHENS.

IN Chap. XVI. (Vol. II. p. 281.) the tribunals and magistrates of Athens are treated of. It cannot be doubted, that if M. Barthelemy had himself edited this new edition of his work, he would have added more circumstantial information on this subject, either in a note or a table constructed for that purpose. The latter we have here endeavoured to supply : it will be found to contain elucidations relative to several articles which M. Barthelemy has passed over in silence. In compiling it we have availed ourselves of every thing to be found in Harpocration, Julius Pollux, and the ancient printed lexicographers, as well as in Photius and Eudemus, whose works still remain in manuscript. Though the orators, historians, and other authors of antiquity, do not furnish satisfactory information on this head, we have nevertheless consulted them with care. Among the modern writers who have treated this subject, Siginus is to be preferred ; but the accounts he gives are not always accurate, nor sufficiently complete.

## TRIBUNALS.

1. The **ECCLESIA** (*Εκκλησία*) or General Assembly.
2. The **SENATE** (*Βολτή*) or Council of Five Hundred.
3. The **AREOPAGUS** (*Ἄρειος πάγος*), or Tribunal of the Hill Mars.
4. The **HELIASTIC TRIBUNAL** ('*Ηλιαστικόν*), or Tribunal of the Heliastæ ('*Ηλιασταῖ*), in two or three divisions, according to the causes.

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5. The **EPIPALLADIUM** (*το επὶ Παλλαδίῳ*), a tribunal which took cognizance of wilful murder.\*
6. The **EPIDELPHINIUM** (*το επὶ Δελφίνῳ*), which tried causes of involuntary homicide.\*
7. The **ENPHREATTIUM** (*το εν Φρεατίᾳ*), or the Tribunal of the Well, which took cognizance of murders committed by banished persons.
8. The **EPIPRYTANIUM** (*το επὶ Πρυτανείῳ*), a tribunal which took cognizance of deaths occasioned by inanimate things.
9. The **EPITHALLATTIUM** (*Ἐπιθαλαττίον*), a tribunal which tried persons accused of offences committed on the seas : but its authority ceased the instant the anchor was cast.

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10. The Tribunal of the **ARCHON EPONYMUS**, or First Archon, composed of that magistrate, two paretri or assessors, and a clerk. It took cognizance of cases relative to guardians and wards, and suits instituted between relations.

\* It is thus in the French ; but it is probably a mistake ; for Potter, whose authority on this subject is certainly very great, says the Epipalladium took cognizance of *involuntary homicide*, and the Epidelphinium of *justifiable homicide*. See Potter's Antiquities of Greece, Book I. chap. 20.—T.

11. That of the KING ARCHON, composed in the same manner as the former: it took cognizance of the crime of impiety, and matters relative to religious worship.
12. The Tribunal of the POLEMARCH, or Third Archon, composed in like manner: it took cognizance of all affairs relative to foreigners and sojourners in Athens.
13. The THESMOTHETÆ; a tribunal of commerce and general police; and, in the first instance, for civil affairs.
14. The ELEVEN, including the clerk or register: a tribunal of correctional and executive police. They sat at the Parabuston, and took cognizance of thefts by day to the value of fifty drachmas, and of all committed in the night. They likewise had charge of the prisons, and caused sentences of death to be executed.

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15. The CATADEMI (*Kata Δημος*), or Forty, elected by lot (*τετρακοντα Κληρωτοι*), magistrates established in every borough of Attica, who determined causes to the value of ten drachmas.
16. The DIATETÆ (*Διατυται*), or arbitrators. Their number varied, and has sometimes amounted to twelve hundred. By a decree procured by Demosthenes, they were reduced to three hundred.
17. The NAUTODICÆ (*Ναυτοδικαι*), composing a tribunal by which merchants, foreigners, and seafaring persons, were tried in the first instance. These judges sat on the 30th of every month, at the Piræus.

## MAGISTRATES.

*The Nine Archons.*

**The ARCHON EPONYMUS** (*Ἐπωνυμος*, or *Ἄρχων*).

**The KING ARCHON** (*Βασιλευς*).

**The POLEMARCH** (*Πολεμαρχος*).

**The Six THESMOTHEΤΕΑ** (*Θεσμοθεται*).

[These nine magistrates, assembled at the Odeon, formed the Council of State.]

**The EPISTATES** (*Ἐπιστατης*), or president.

**The Nine PROEDRI** (*Προεδροι*), or chiefs of tribes.

**The PRYTANES** (*Πρυτανεις*), who, to the number of five hundred, including the Epistates and Proedri, composed the senate, and presided in their turn, or prytania, in the assembly of the people.

**The ERHETAE** (*Ἐρηται*), fifty-one magistrates who composed alternately, and as occasion required, the tribunals of the Epipalladium, the Epidelphinium, the Epiphryatum, and the Epiprytanum.

**The NOMOPHYLACES** (*Νομοφυλακες*), or guardians of the laws, who superintended the votes in the General Assembly.

**The NOMOTHEΤΕΑ** (*Νομοθεται*), magistrates more or less numerous, chosen from among the Heliastae, for the emendation of the laws, according to circumstances.

**The TWENTY**, established after the tyranny of the Thirty, to superintend at elections.

**The ORATORS** (*Προφετες*), appointed by lot, and instituted by Solon, to the number of ten, to defend the interests of the people, either in the Senate or the General Assembly.

The **SYNDICS** (*Συνδικοί*), five orators chosen by the people for the defence of the ancient laws, when their abrogation should be proposed, before the tribunal, or commission of the Nomothetae.

The **PERISTIARCHS** (*Περιστηράρχαι*), magistrates who purified the places in which assemblies were held.

The **LEXIARCHS** (*Ληξιαρχοί*); six magistrates who, assisted by thirty inferior officers, took account of, and levied, fines on those who absented themselves from the assembly of the people.

The **SYNGRAPHS** (*Συγγράφεις*), thirty officers who collected the votes.

The **APOGRAPHS** (*Απογράφεις*), officers who distributed the suits.

The **GRAMMATISTS** (*Γραμματισται*), or Scribes, two for each tribe.

The **EPHYDOR** (*Εφυδόρ*), or officer who took care of the Clepsydra.

The **CERYCES** (*Κερύκες*), the heralds of the senate and the people.

The **ANTIGRAPHS** (*Αντιγράφεις*), or correctors of accounts in the assembly of the people.

The **APODECTAE** (*Αποδέκται*), created by Clisthenes, to the number of ten, who executed nearly the same functions in the senate.

The **EPIGRAPHHS** (*Επιγράφεις*), who registered the accounts.

The **LOGISTAE** (*Λογισται*), ten magistrates who revised the accounts.

The **EUTHYNAE** (*Εὐθυναι*), twelve others, who exercising the same function, had likewise the right of imposing fines.

The **MASTERES** (*Μαστήρες*), or Inquisitors.

The **ZETETAE** (*Ζητηται*), or Searchers.

[These two latter magistracies appear to have had the same object—the inquiry after the debtors to the state. It is

not known whether the first was annual, but the second and the three following were only temporary.]

The **EPISTATE**, or Surveyors of the Waters, *Ἐπιστάται τῶν Τεχτῶν*, the number of whom was not determined.

The **ODOROII** (*Οδοπόιοι*), or Surveyors of the Ways.

The **TEICHOPOII** (*Τειχοπόιοι*), who superintended the repair or rebuilding of the walls.

The **TAMIAS**, or Treasurer-General of the Administration, (*Ταμίας τῆς Διοικήσεως*), chosen for five years. This office, with which Aristides and the orator Lycurgus were invested, and which gave great power, appears to have been only temporary.

The **TAMIE**, or Tamiouchi, (*Ταμίαι*), that is, Treasurers, were taken from the richest class of the citizens.

The **POLETAE** (*Πλειάρχαι*), ten magistrates who superintended the sales of estates, or other things, confiscated.

The **DEMARCHI** (*Δημαρχοι*), anciently called Naucrari, the chiefs and administrators of the demi or boroughs of the several tribes.\*

The Distributors of the Theoric Money (*Θεωρικὸν*), or money given to the people to purchase seats in the theatre.

The **SITOPHYLACES** (*Σιτοφυλάχες*), fifteen magistrates, of whom five at the Piræus and ten at Athens presided over the sale of grain.

The **PRACTORES** (*Πρακτορεῖς*), appointed to receive fines.

The **CRENOPHYLAX** (*Κρηνοφυλάξ*), an officer who had the care of the fountains.

The **ADMINISTRATORS** of the PORT (*Ἐπιμληταὶ εμπορίας* or *τῶν νεωριῶν*), ten magistrates appointed to superintend the military armaments, and the police of the Piræus. They had under their orders—

\* The French has here *Chefs et administrateurs des tribus*; but the Phylarchos was the chief magistrate of the tribe, and the Demarchos only of the particular demos, or borough, to which he belonged.—T.

- The **APOSTOLES** (*Αποστολεῖς*), or commanders of cruizers.  
 The **NAUPHYLACES** (*Ναυφυλάχες*), the keepers of the vessels.\*  
 The **METRONOMI** (*Μετρονόμοι*), inspectors of weights and measures; five at the Piræus, and five in the city.  
 The **AGORANOMI** (*Αγορανόμοι*), inspectors of the markets; five at the Piræus, and five in the city.  
 The **SYNDICS** (*Συνδίκοι*), appointed to take account of confiscations at the Piræus.
- 

- The **ŒNOPTI** (*Οἰνοπῖοι*), whose office it was to repress the luxury of the table.  
 The **GYNECOSMI** (*Γυναικοσμοί*), who enforced the sumptuary laws relative to women.  
 The **SOPHRONISTÆ** (*Σωφρονισταί*), appointed to take care of the education of the ephesi or youths.  
 The **ORPHANISTÆ** (*Ορφανισταί* or *Ορφανοφυλάχες*), protectors of orphans.  
 The **PHRATORES** (*Φρατορεῖς*), who caused the names of children to be inscribed in the registers of their tribe.  
 The **ASTY NOMI** (*Αστυνόμοι*), five in the city, and five at the Piræus. They superintended the singers, stage-players, &c.†  
 The **HELLENOTAMIAE** (*Ἑλληνοταμίαι*), treasurers, or rather, collectors of the taxes imposed on the Greek allies of Athens.  
 The **CLEROUCHI** (*Κληρούχοι*), who superintended the division of the lands in the new colonies.  
 The **EPISCOPI** (*Επισκόποι*), inspectors or (*Φυλάχες*) guardians of the subjected or allied cities. They were only temporary, and in this differed from the Harmostæ established by the Lacedæmonians.

\* Their employment appears to have been to take soundings, to prevent the ships from bilging on shoals or rocks.—T.

† Potter says the Asty nomi were public scavengers.—T.

The PYLAGORI\* (*Πυλαγόραι*), annual deputies to the Amphictyonic assemblies at Delphi and Thermopylæ.

The STRATEGI (*Στρατηγοί*), or Generals; in number ten; who had the right, in some circumstances, of convoking the general assembly. They were elected by the people, as were also the following officers:

The TAXIARCHI (*Ταξιάρχοι*), or chiefs of divisions.

The HIPPARCHI (*Ιππαρχοί*), two commanders of the cavalry.

The PHYLARCHI (*Φυλαρχοί*); they were ten in number, and under the orders of the Hipparchi.

\* More properly Pylegoræ (*Πυλαγόραι.—T.*)

## TABLE IV.

## GREEK COLONIES.

THE Greeks distinguished two kinds of colonies: one which they called *αποίκια*, emigration; and another which they termed *καληρεχία*, partition, or distribution, by lot. The latter is not of an earlier date than the Peloponnesian war. Held in a dependence more or less strict, these colonies were, in fact, permanent garrisons in the countries of which the mother city wished to secure the subjection. The others, on the contrary, enjoyed complete liberty, and formed almost as many republics as particular cities. Three principal emigrations are enumerated: the Æolic, the Ionic, and the Doric.

The first of these emigrations commenced sixty years after the siege of Troy, in the twelfth century before the Christian era. About that time the Æolians, driven from Peloponnesus, took refuge in the western part of the peninsula since called Asia Minor. Four generations having elapsed, and the population of Greece being greatly increased, the Ionians passed over into the same part of Asia and settled there, under the conduct of Neleus, the son of Codrus, the last king of Athens.

The Dorians emigrated at three different epochs. The first was one generation before the destruction of Troy. Theras then led a colony to the island of Calliste, which, from his name, was called Thera, and from which emigrated those colonists who founded Cyrene in Africa. The second epoch is nearly the same with that of the emigration of the Ionians under Neleus. The Dorians settled in a country in

the vicinity of the latter, on the southern coast of Asia Minor. The last of these periods is to be placed in the eighth century before Christ. The Hippoboti, the great proprietors of Chalcis, having allotted a great part of Eubœa to pasture, the inhabitants found themselves under the necessity of seeking some other land to cultivate; and, removing to the north-eastern part of Greece, properly so called, there occupied the territory denominated, from the name of their original country, Chalcidice. About the same time, the Cypselides compelled, by their tyranny, other Dorians to leave Peloponnesus, and settle to the north-west of that peninsula, in Sicily and in Italy.

There can be no doubt that these different emigrations were not composed entirely of Æolians, Ionians, or Dorians, but that they were a mixture of them all: the minority, however, added to the majority, formed "only one single body. Besides, as they adopted the same idiom of their language, they were soon confounded with each other; for all the Greek colonies in Sicily and Græcia Magna in Italy using the Doric dialect, they were all considered as Dorians, though Æolians and Ionians had been incorporated with them at different periods. It is to be observed that we here speak not only of the colonies founded before the time of the supposed arrival of the Younger Anacharsis in Greece, but also of those which were established after their return into Scythia. Thus, Thurium having succeeded to Sybaris, we have only to mention the latter. Smyrna was at first peopled by Æolians; but, as it soon passed into the possession of the Ionians, it was proper to class it among the cities of the latter. It is the same with respect to Cumæ in Italy, which, from a Dorian colony, soon became an Æolian town. The colonies who peopled the greater part of the Cyclades, and some other islands of the Ægæan Sea, did not appertain to these great emigrations; they were of Ionic origin, on which account they are placed at the end of the Ionic emigration. The island of Crete had been inhabited by Dorians, and that of

Eubœa by Æolians and Dorians, before the siege of Troy ; but as the particular place is not known, no mention is made of either. Ætolia, in like manner, received Æolians, who built there Calydon and Pleuron ; but, from a similar reason, these two cities are not noticed. These examples are sufficient to show the attention with which this Table has been compiled. It is founded on historical researches and discussions, in which the preference has frequently been given to the opinion of Ephorus, the historian best informed with respect to whatever relates to the origin of the Greek colonies.

Of these colonies the earlier gave birth to others, some of which became in their turn mother-cities. There were many of these which eclipsed in splendor and power the cities from which they were descended : such were Cyrene, Byzantium, &c. Miletus, one of these ancient colonies, produced a great number ; for not less than eighty cities are enumerated which derived from it their origin. Many of these were situated in Scythia, on the Cimmerian Bosphorus ; others at the extremity of the Pontus Euxinus, in Egypt, &c. Phocæa had the honour of laying the foundations of Massilia, now Marseilles, which extended its establishments as far as the Pillars of Hercules.

Though Eusebius represents some of the mother colonies, or secondary metropolises, as mistresses of the sea at certain periods, none of them equalled in that respect the Phœnicians ; the reason of which is evident, and merits to be assigned. The latter guided the course of their ships by the constellation Cynosura (the Little Bear), on account of its great proximity to the pole, and because it is always visible ; the Greeks, on the contrary, sailed by observing the Helice (the Great Bear), which has not the same advantages. Perhaps the ancient Marseillæe adopted the Phœnician method ; at least Pytheas, their countryman, appears to have made use of it in his long voyages.

It was wished to arrange this List in the form of a genera-

logical tree; but the gaps would have been too frequent and too considerable for such a plan. The geographical order has been followed as far as it was practicable. The mother colonies are distinguished by the letter  $\Delta.$ ; those which founded a great number of others by the two letters  $\Delta.\pi.$ ; and the younger colonies, or the third in chronological order, which have also founded others, have the letter T. prefixed to them in this Table.

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### ÆOLIC EMIGRATION.

#### *In Asia Minor.*

$\Delta.$ Egæ.	Antandros.
$\Delta.$ Larissa.	Assus.
$\Delta.$ Temnos.	Hamaxitus.
$\Delta.\pi.$ Cyme.	Neandrea.
$\Delta.$ Pitane.	Elæa.
$\Delta.$ Cilla.	Atarnea.
$\Delta.$ Notium.	Andera.
$\Delta.$ Ægiroëssa.	Chrysa.
$\Delta.$ Neontichos.	Pergamum the ancient.
$\Delta.$ Myrina.	Teuthrania.
$\Delta.$ Grynium.	Cebrene.
$\Delta.\pi.$ Lesbos.	Mitylene.
	Methymna.
	Arisba.
	Antissa.
	Eressus.
$\Delta.$ Tenedos isle. Pordoscene, in one of the Hecatonnesi islands,	Pyrrha.
	Astyra.
	Perperene.
	Magnesia on the Mæander.
	Sida in Pamphylia.
Lynnessus.	Abydos.
Adramyttium.	
Thebe.	

#### *In Thrace.*

Ænos.	Sestos.
Alopeconnesus.	

*In Italy.*

Spina at the mouth of the Po.	Parthanope, in the same country.
Δ.π. Cumæ, in the country of the Opici.	Pitheciæ, an island.

## IONIC EMIGRATION.

*In Asia Minor.*

Δ.π. Miletus.	Athymbra.
Δ. Myus.	Hydrela.
Δ. Priene.	Coscinia.
Δ. Ephesus.	Orthosia.
Δ.π. Colophon.	Biula.
Δ. Lebedos.	Mastaura.
Δ.π. Teos.	Acharaca.
Δ.π. Clazomenæ island.	Thessalocæ.
Δ. Erythræ.	Pelopia.
Δ. Smyrna.	Dascylum.
Δ.π. Phocæa.	Andicale.
Δ.π. Samos island.	Ternetis.
Δ. Chios island.	Samorna.
—	Parthenium.
Mycale.	Hermesia.
Tralles.	Ptelea.
Casyste.	Heraclea in Caria.
Neapolis.	Myrcia in Bithynia.
Phygelæ.	Cius in Mysia.
Panormus.	Polichna on Mount Ida, in Troas.
Posideum.	

*In Chalcidice.*

Sane.	Stagira.
Acanthe.	

*In Thrace.*

Amphipolis.	Elaeus.
Argilus.	Abdera.
Oesyma.	Perinthus.
Gapselus.	

*Islands of the Ægean Sea.*

Δ.π. Thasos.	Lemnos.
Imbros.	Samothrace.

## GREEK COLONIES.

*Cyclades Islands.*

Ceos.	Tenos.
Cythnos.	Syros.
Seriphos.	Delos.
Siphnos.	Mycone.
Cimole.	Δ·π. Paros.
Ios.	Naxos.
Δ·π. Andros.	Amorgos.
Gyarus.	

Pharos, an island of Illyria.  
Ammon, in Libya.

## COLONIES OF MILETUS.

T. Cyzicum, an island of the Propontis.  
Artace, in that island.  
Proconnesus, an island in the same sea.  
Miletopolis, in Mysia.

*On the Coast and in the Environs of the Hellespont.*

Priapus.	Gergetha.
Coloniae.	Arisba.
Parium.	Limnae.
Pæsus.	Percote.
Lampsacus.	

Zeleia, at the foot of Mount Ida.  
Scæpsis, on that mountain.

*Near Miletus.*

Iasus.	Heraclea, or Latmos.
Latmos.	

*Isles Sporades.*

Icaria.	Leros.
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*On the Coasts of the Pontus Euxinus.*

T. Heraclea.	Sesamus.
Cherronesus.	Cromna.
Tium.	Amisus.
T. Sinope.	Cerasus.
Cotyorus.	Trapezus.

*In Colchis.*

Phasis.	Dioscorias.
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*In Thrace.*

Anthia.	Andriaca.
Anchialus	Crithote.
T. Apollonia.	Pactyes.
Thynias.	Cardia.
Phinopolis.	Deultum.

*In Scythia.*

Odessus.	Istropolis.
Crundi, or Dionysiopolis.	Tyras.
Calatis.	T. Olbia, or Borysthenais.
Tomi.	

*In the Chersonesus Taurica.*

Theodosia.	T. Panticapaeum.
Nymphæa.	Myrmecion.

*On the Cimmerian Bosphorus.*

Phanagoria.	Cephi.
Hermonassa.	

Tanaïs, in Sarmatia.	
Salamis, in Cyprus.	
Naucratis, in Egypt.	
Chemis-Paralia, or the Walls of the Milesians, in Egypt.	
Ampe, on the Tigris.	
Clauda, on the Euphrates.	

## COLONIES OF PHOCÆA.

*In Gaul.*

Monœcia.	Taurcentum.
Nicæa.	Citharista.
Antipolis.	T. Massilia, or Marseilles.
Lerina island.	Rhodanusia.
Hiera.	Agatho.
Olia.	

*In Iberia.*

Rhodes.		Heraclea.
Emporium.		Mænoba.
Hemeroscopium.		

*In Italy.*

Hyele, or Elea, in Lucania.		Alalia, in Cyrrhus or Cor-
Lugaria, in Graecia Magna.		sica.

## DORIC EMIGRATION.

## FIRST EPOCH.

*Islands of Asia.*

Δ.π. Thera.		Anaphe.
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*In Lybia.*

T. Cyrene.		Naustathmus.
Apollonia.		Zephyrium.
Barce.		The Hesperides.
Theuchira.		

## SECOND EPOCH.

*In Asia Minor.*

Δ. Halicarnassus.		Pedasus.
Δ.π. Cnidus.		Myndus.
Δ. Lindus.	{ In the Isle Δ.π. Ialyssus. Δ. Camirus. } of Rhodes.	Triopium.
Δ. Cos, one of the Sporades islands.		Mylasa.
		Synagela.
		Limyra.
		Termessus, in Pisidia.
		Heraclea.

Aspendus, in Pamphylia.

*In Cilicia.*

T.	Tarsus.	Anchiale.
	Lyrnessus.	Soli.
	Mallus.	

*Sporades Isles:*

Patmos.	Nisyrus.
Calymna.	

Caryanda, an island of Caria.  
Carpathus, an island in the sea of that name.

## THIRD EPOCH.

*In Macedonia.*

Δ.	Ænium.	Methone.
	Pydna.	Therma.

*In Chalcidice.*

Potidæa.	Δ.	Chalcis.
Δ.π. Mende.		Spartolus.
Scione.		Olophyxus.
Pallene.		Cleonæ.
Ægæ.		Thyssus.
Aphytis.		Apollonia.
Δ.π. Olynthus.		Dium.
Torone.		Acroathos.
Sermilis.		Echymnia.

*In Thrace.*

Eion.	Selymbria.
Maronea.	Δ.π. Byzantium.

Mesembria, near Mount Hæmus.  
Naurochus, in Scythia.

*In Bythynia.*

Chalcedon.	Astacum.
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## GREEK COLONIES.

*Isles of the Ægean Sea.*

Scyros.	Sciathus.
Peparethus.	Astypalæa.

*Isles of Illyricum.*

Δ.π. Issa.	Corcyra Nigra, or the black.
Traguriūt̄.	

*In Illyricum.*

T. Epidamnus.	Acrolissus.
Apollonia.	Oricum.
Lissus.	

Ambracia, in the country of the Molossi.

*In Acarnania.*

Anactorium.	Argos-Amphilochium.
Molycria.	

*Isles in the Ionian Sea.*

Δ.π. Corcyra.	Zacynthus.
Cephallenia.	The Echinades.
Ithaca.	Cythera.
Leucadia.	

Melos, one of the Cyclades.

*In Sicily.*

Δ. Zancle.	Hybla.
Δ. Catana.	Agrigentum.
Δ. Leontium.	Camicus.
Δ.π. Syracuse.	Selinus.
Δ. Gela	Lilybæum.
Δ.π. Naxos.	Eryx.
Δ. Megara.	Segesta.
Δ. Thapsus.	Panormus.
Δ. Himera.	Soloeis.
	Callipolis.
Acræ.	Eubœa.
Tauromenium.	Tyndaris.
Motya.	Mylæ.
Camarina.	Enna.

*Æolian, or Lipari Islands.*

T.	Lipara.	Strongyle.
	Didyem.	Hiera.

*In Magna Græcia, or Greece of Italy.*

Δ.	Tarentum.	Tetina.
Δ.π.	Sybaris.	Petelia.
Δ.	Croton.	Medma.
Δ.π:	Locri Epizephyrii.	Hipponium.
Δ.	Rhegium.	Pandosia.
<hr/>		Consentia.
	Metapontum.	Mystia.
	Heraclea.	Temesa.
	Caulonia.	

*In Italy.*

Hydruntum, in the coun- try of the Iapyges.	Posidonia, or Pæstum, in Lucania.
Laos, in the country of the Brutii.	Ancona, in Picenum.

## TABLE V.

*Containing the Names of Persons who have distinguished themselves in Literature and the Arts, from the Arrival of the Phœnician Colony in Greece, to the Establishment of the School of Alexandria.*

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THE object of the following Table is to exhibit, in a compendious and distinct manner, the successive progress of knowledge among the Greeks. In it we shall see that the number of men of literature and artists, which was very limited in the earliest ages, increased prodigiously in the sixth century before Christ, and continued to increase during the fifth, and in the fourth, in which the reign of Alexander ended. We may hence infer that the sixth century before Christ was the æra of the first (and perhaps the greatest) revolution that has taken place in the minds of men.

It will also show what cities have produced the greatest number of men of genius, and the branches of literature that have been cultivated with most success in each age.

This Table may serve as an introduction to the history of the arts and sciences of the Greeks; I am indebted for it to the friendship of the Baron de Sainte-Croix, of the Academy of Belles Lettres. His extensive learning must leave no doubt of the accuracy with which he has conducted his researches; and we may judge of the difficulty of his undertaking from the remarks which he has communicated to me, and which I here subjoin.

“ In constructing this Table, I have neglected no means of

" ascertaining with exactness the country and profession of the persons whose names it contains ; I have had recourse to the original sources, and considered and compared different testimonies, without implicitly following either Pliny, with respect to artists, or Diogenes Laërtius, with regard to philosophers.

" I have determined the age in which these men lived by express authorities : or, when I have wanted these, by the analogy of facts, or calculating the generations ; and rarely have my conjectures been unsupported by proofs.

" The five first ages are very barren, and present great uncertainty. I have excluded from them all imaginary and fabulous personages.

" I have given the name of each great man in the age in which he flourished. Thus Socrates is placed in the fifth century before Christ, though he was put to death in the beginning of the fourth ; which may also show that I have not meant to place a great distance between two persons, though I have given their names in different ages.

" I have frequently placed a whole generation between the master and the disciple. Sometimes also I have given the name of the latter immediately after that of the former, as in the case of Chersiphron, and Metagenes his son, because they jointly superintended the building of the famous temple of Ephesus, &c. &c.

" To exhibit the reigning taste in each age, and the progress of every science and art, I have sometimes mentioned persons who were not of equal celebrity ; but the union of all these names was necessary. Thus, by casting our eyes over the fourth century, we may judge of the kind of passion which the Greeks had conceived for philosophy, when we observe so great a number of the disciples of Socrates or Plato in immediate succession.

" When a science or art has appeared to me neglected in any age, I have sought out even the most inconsiderable person by whom it has been cultivated.

" When a man of genius is mentioned who had opened to  
" himself a new tract in any art or science, I have specified  
" it by a distinct name, as painting in one colour, the middle  
" comedy, &c. which had for their inventors Cleopantus, So-  
" tades, &c.; but afterwards I have not repeated the specific  
" distinction. I have termed Herophilus Physician-anato-  
" mist, because he first seriously applied himself to anatomy;  
" and I have styled Philinus an Empirical Physician, and  
" Egasistratus a Dogmatical Physician, because the former  
" gave occasion to the empirical and the latter to the dogma-  
" tical sect, &c.

" I have always given the art or science in which each great  
" man was most eminent. All the philosophers, and especially  
" those of the school of Pythagoras, embraced the whole circle  
" of the learning of their time. I have however noticed such  
" as have obtained reputation in any particular science or art.  
" If they have excelled in several, I have named that which  
" they have more especially cultivated. With respect to such  
" men as Thales, Pythagoras, &c. such a distinction appeared  
" to me useless: only to name them was sufficient.

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" P. S.—In order to ascend to the true source of the know-  
" ledge of the Greeks, and to follow with more precision the  
" progress they made in science, we have set out in the new  
" edition of this Table from the arrival of Cadmus, the con-  
" ductor of the Phœnician colony into Greece, and we have  
" added two centuries to the twelve of the former edition.  
" In like manner, we have judged it adviseable not to con-  
" clude it precisely at the time of Alexander, but to continue  
" it for several years into the following century (the third be-  
" fore Christ), in order to connect the last link of the chain of  
" illustrious men with the establishment of the school of  
" Alexandria, one of the most memorable epochs in the his-  
" tory of the human mind. We have not, however, proceed-  
" ed far beyond that æra, since Theocritus, the last in our  
" Table, was born about the end of the reign of Alexander.

" Nothing has, at the same time, been omitted to render this  
" list complete and correct; and it has been rendered more  
" interesting, by pointing out, by a particular mark—1st,  
" those celebrated men who have rendered themselves illustri-  
" ous by their discoveries ; 2d, those of whom we possess the  
" entire works ; 3d, those of whose writings time has only  
" preserved some fragments of a certain extent ; 4th, those of  
" whose works only a few passages remain, but such as are  
" capable of conveying to us some idea of their merit. The  
" first of these are denoted by the letter K; the second by Π ;  
" the third by M ; and the fourth by O. Lastly, by an A are  
" indicated the writers who having had new ideas, have likewise  
" left us considerable works. It is also to be observed, that  
" no mark is affixed to those authors to whom certain works  
" have been falsely attributed ; of which number, among  
" others, are Phocylides, Cebes, Demetrius of Phalerum, &c.

" A mark will be sometimes found affixed to the names of  
" authors who are not commonly supposed to have left any  
" writings ; but we are persuaded of the contrary, as, in par-  
" ticular, with respect to Lysis, who appears to us to have been  
" the author of the Golden Verses falsely attributed to Pytha-  
" goras ; as also with respect to Speusippus, who was that of  
" the Definitions printed at the end of the works of Plato.

" It is necessary to explain some terms which it was requisite  
" to make use of in this Table. By *Cyclic*, are to be under-  
" stood those ancient writers who put in verse the history  
" of the heroic ages ; by *Teletics*, those whose poems had for  
" their subjects the initiations and mysterious divinities ; by  
" *Stoledics*, certain Pythagoreans driven from their school, and  
" whose names were, in consequence, inscribed on a pillar.  
" Instead of the term *sculptor* that of *statuary* has been made  
" use of, because the latter comprehends founders, and all  
" other artists employed in making statues. It was not, how-  
" ever, possible to give the names of all the statuaries men-  
" tioned by Pausanias, without their occupying too consider-  
" able a space : it was sufficient to give such a number of the

" most celebrated as might shew the progress of the art in different ages.

" It may not be improper here to add that this Table is the most copious of the kind which has yet been published. It contains nearly eight hundred and eighty names, while that of Blair, the latest of any others, contains only a hundred and twenty in the same space of time. It is here worthy observation, that nearly one-third of these eight hundred and eighty names have their place in the fourth century before Christ, which is that in which the human mind made the greatest progress, and in which is found an astonishing assemblage of men of genius, celebrated artists, and illustrious writers in every department of literature and science.

" Yet would this catalogue have been much more extensive, had it been possible to insert the names of many persons of whom the precise time, or even the century in which they lived, is absolutely unknown. The ancients were frequently extremely negligent in this particular. Without dwelling on the proofs of this assertion which Pliny, especially, furnishes, a long list might be adduced of fragments of the Pythagoreans, Theagis, Metopus, Diogenes, &c. which Stobæus has preserved. These philosophers must have lived, at the earliest, about the end of the fifth century before Christ, and, at the latest, in the fourth, before the 4th year of the 103d Olympiad (365 years before Christ), the time when their school terminated. But there is not the least indication remaining from which it is possible to determine with exactness, or even with any probable presumption, the age in which they should be placed."

FIFTEENTH,  
 FOURTEENTH, THIRTEENTH, TWELFTH,  
 AND ELEVENTH CENTURIES  
 BEFORE CHRIST.

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- K. CADMUS of Phœnicia, Author of the Hellenic Alphabet.
- K. Amphion of Thebes, Poet and Musician, Inventor of the lyre.
- Hyagnis of Phrygia, Inventor of the flute.
- K. Erichthonius of Athens, Institutor of the festivals of Minerva.
- Celmis, of Mount Ida in Crete,
- Damnancus, of the same country,
- Acmon, of the same country,
- Eumicleus of Cyprus, Cyclic Poet.
- K. Orpheus of Thrace, Teletic Poet, Musician, Author of a Theogony.
- Thymœtus of Phrygia, Poet and Musician.
- Musæus I. of Thrace,
- Eumolpus, of the same country,
- K. Triptolemus of Eleusis, first Legislator of Attica.
- Melampus, of Argos, Teletic Poet.
- Jason of Thessaly,
- Tiphys of Bœotia,
- Chiron of Thessaly, Astronomer, Physician, and Musician.
- Palamedes, Poet and Musician, Regulator of the alphabet.
- Corinnus, his disciple, Poet and Musician.
- Philammon of Thrace, Teletic Poet.
- Pamphus of Athens, Poet, Writer of Hymns.
- Linus of Thebes, Teletic Poet, Writer of Hymns.

Thamyris of Thrace, Teletic Poet, Musician, and Inventor  
of the Dorian mode.

Agamedes of Thebes, } Architects.  
Trophonius his brother, }

Tiresias of Boeotia, Poet and Diviner.

Daphne, his daughter, Poetess and Divinercress.

Lycaon of Arcadia, Institutor of gymnic games.

Olen of Lycia, Poet, Writer of Hymns.

Dædalos of Athens, Architect, Mechanic, and Navigator.

Eudocus, his pupil.

Minos, } Legislators of Crete.  
Rhadamanthus, }

Acastus of Thessaly, Institutor of funeral games.

Marsyas of Phrygia, Musician, Inventor of the Phrygian  
mode.

Olympus, his pupil, Poet and Musician.

Hercules of Thebes, Institutor of athletic games.

Theseus of Athens, Legislator of his country.

K. Æsculapius of Epidaurus, Physician.

Sisyphus of Cos, Poet.

Dares of Phrygia, } Cyclic Poets.  
Dictys of Cnossus, }

Automenes of Mycenæ, Poet.

Damodocus of Corcyra, his disciple.

Phemonoe, Divinercress and Inventress of the hexameter  
verse.

Herophila of Phrygia, called *the Sybil*, Poetess and Di-  
vinercress.

Podalirius, } Physicians.  
Machaon, }

Phemius of Ithaca, Musician.

Oxylus of Elis, Legislator of the Dorians of Peloponnesus.

Daphnis of Sicily, first Bucolic Poet.

Nicomachus, son of Machaon, } Physicians.  
Gorgasus, his brother, }

Oræbantius of Træzen, Cyclic Poet.

**TENTH CENTURY  
BEFORE CHRIST.**

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- K. ARDALUS of Træzen, Poet and Musician.  
 Thales of Gortyna, in Crete, Legislator, Lyric Poet, and Musician.  
 Xenodamus of Cythera, Poet and Musician.  
 Onomacritus of Crete, Legislator.  
 Musæus II. Writer of Hymns.  
 Melesander of Miletus, Cyclic Poet.  
 K. Damastus of Erythraea, Inventor of the bireme.  
 Aristeas of Proconnesus, Cyclic Poet.  
 Pytheas of Træzen, Diviner and Poet.  
 Syagrus, Cyclic Poet.  
 Pronapides of Athens, Poet and Grammarien.  
 Creophylus of Samos, Cyclic Poet.
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**NINTH CENTURY  
BEFORE CHRIST.**

---

- A. HOMER of Chios, Epic Poet.  
 Phidon of Argos, Legislator, and Inventor of weights and measures.  
 Eumelus of Corinth, Cyclic Poet, Author of the *Titano-machia*.  
 Aminocles of Corinth, Inventor of the trireme.  
 II. Hesiod of Cumæ, Æolia, Didactic and Epic Poet.  
 Arctinus of Miletus, Cyclic Poet, Author of a poem on the taking of Troy, and of the *Æthiopeis*.  
 Stasinus of Cyprus, Cyclic Poet.  
 Lycurgus of Sparta, Legislator of his country.

- K. Clephantus of Corinth, Painter in one colour.  
 Charmadas,  
 Dinias,  
 Hygiemon, } Painters.  
 K. Eumarus of Athens,  
 Dicæogenes, Cyclic Poet, Author of the *Cypriaces*.  
 Polymnestes of Colophon, Poet and Musician.  
 Augias of Træzen, Cyclic Poet, Author of the poem entitled *the Returns*.  
 Prodicus of Phocæa, Cyclic Poet, Author of the *Minyas*.  
 K. Gitiadas of Laconia, Architect, Statuary, and Poet.  
 Mnesion of Phocæa, Legislator of his country.
- 

## EIGHTH CENTURY BEFORE CHRIST.

- IPHITUS of Elis, Legislator of his country, Restorer of the Olympic games.  
 O. Callinus of Ephesus, Elegiac Poet.  
 K. Cimon of Cleonæ, Painter.  
 Cresphontes, Legislator of the Messenians.  
 K. Bularcus of Lydia, Painter in different colours.  
 K. Zaleucus of Locris, Legislator of the Locrians in Italy.  
 Cinethon of Sparta, Cyclic Poet.  
 Philolaus of Corinth, Legislator of Thebes.  
 M. Archilochus of Paros, Lyric and Satiric Poet.  
 Aristocles of Cydonia, in Elis, Painter.  
 Antimachus of Teos, Lyric Poet.  
 Xenocritus of Locris, Poet and Musician.  
 Charondas of Catana, Legislator of the Chalcidians in Sicily.  
 Pisander of Camirus, Cyclic Poet, Author of the *Heracleis*,  
 Pericles of Lesbos, Musician.  
 Eupalinus of Megara, Architect.  
 K. Chrysothemis of Crete, Poet and Musician.

**SEVENTH CENTURY  
BEFORE CHRIST.**

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- M. TYRTÆUS of Athens, } Poets and Musicians.
- O. Alcman of Sardes, }
- O. Lesches of Mytilene, Cyclic Poet, Author of the *Little Iliad*.
- Nymphæus of Cydonia,
- K. Terpander of Lesbos, } Poets and Musicians.
- Cleonas of Tegea, }
- K. Dibutades of Corinth, Sculptor in Plastic.
- Cepion, Musician.
- Stesichorus the Elder, of Himera, Poet and Musician.
- Helianax, his brother, Legislator.
- K. Rhœcus of Samos, Founder and Architect.
- Arion of Methymna, Poet and Musician.
- Theodorus of Samos, Founder, Architect, and Engraver.
- Draco of Athens, Legislator.
- O. Alcæus of Mytilene, Military and Satiric Poet.
- M. Sappho of Mytilene,
- O. Erinna of Lesbos, } Erotic Poetesses.
- Damophilo,
- Gorgus of Corinth, Legislator of Ambracia.
- O. Ibycus of Rhegium, Lyric Poet.
- Epimenides of Crete, Philosopher, Diviner, Cyclic Poet, and Musician.
- Phocylides of Miletus, Gnomologic Poet.
- K. Euchyr of Corinth, Statuary.

**SIXTH CENTURY  
BEFORE CHRIST.**

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- K. CADMUS of Miletus, Historian, and first Writer in Prose.  
Acusilaus of Argos, Historian.
- K. Thales of Miletus, Philosopher, Head of the Ionic Sect:  
Glaucus of Chios, Worker in Iron.  
Periander of Corinth, one of the seven sages, Legislator.  
Bias of Priene, one of the seven sages, Poet and Legislator.  
Chilo of Sparta, one of the the sevges.  
Cleobulus of Lindus, one of the seven sages, Legislator.  
Pittacus of Mytilene, one of the seven sages, Legislator.  
Myson of Laconia, one of seven san sages.  
Lysinus of Sicily, Lyric Poet.
- M. Solon of Athens, one of the seven sages, Legislator and Elegiac Poet.  
Dropides, his brother, Poet.  
Melas of Chios, Statuary.  
Chersias of Orchomenus, Poet.  
Pisistratus of Athens,                    } Editors of Homer.  
Hipparchus, his son,
- K. Æsop of Cotis, in Phrygia, Fabulist.  
Archetimus of Syracuse, Philosopher and Historian.
- O. Mimmnermus of Colophon, Elegiac Poet.  
Androdamas of Rheygium, Legislator of the Chalcidians, in Thrace.  
Sacadas of Argos, Elegiac Poet and Musician.  
Micciades of Chios, Statuary.  
Polyzelus of Messene, Historian.  
Antistates, Architect.
- II. Onomacritus of Athens, Poet, Writer of Hymns.  
Callæschros,  
Antimachides,                    } Architects.  
Porinus,

- Dædalus, of Sicyon,  
 K. Dipœnus of Crete, his pupil, }  
 Scyllis of Crete, his other pupil, } Statuaries.  
 Dontas of Sparta,  
 Lycymnius of Chios, Lyric Poet.  
 Clisthenes of Athens, Legislator of his country.  
 Perillus of Agrigentum, Founder.  
 Archemus of Chios, Statuary.
- K. Lasus of Hermione, Dithyrambic Poet, first Writer on  
 Music.
- K. Susarion of Icaria, in Attica, } Buffoons.  
 Dolon, his countryman, }
- M. Simonides of Ceos, Poet and Grammarian.
- II. Theognis of Megara, Gnomologic Poet.  
 Hippo nax of Ephesus, Satiric Poet.  
 Spintharus of Corinth, Architect.
- K. Anaximander of Miletus, Philosopher and Legislator.
- K. Xenophanes of Colophon, Philosopher and Legislator.  
 Antiochus of Syracuse, his son, Historian.  
 Phocas of Samos, Astronomer.
- K. Anaximenes of Miletus, Philosopher and Astronomer.  
 Matricetas of Methymna, Astronomer.
- K. Thespis of Athens, Tragic Poet.
- K. Cleostratus of Tenedos, Astronomer, Author of the Octoeteric Cycle.
- Bupalos of Chios,  
 Athenis, his countryman,  
 Clearchus of Rhegium,  
 Theocles,  
 Doryclidas,  
 Medon of Sparta,  
 Tectaeus,  
 Angelion,  
 Menechmus of Naupactus,  
 Soidas, his countryman,  
 Callon of Ægina,  
 Dameas of Croton,
- } Statuaries.

- Melanippides of Melos, Dithyrambic Poet.  
 Damocedes of Croton, Physician.  
 Eugamon of Cyrene, Cyclic Poet, Author of the *Telegonia*.  
 Memnon, Architect.  
 Phrynicus of Athens, Tragic Poet.  
 O. Bacchylides of Ceos, Lyric and Dithyrambic Poet.  
 II. Anacreon of Teos, Lyric and Erotic Poet.  
 Chœrilus of Athens, Tragic Poet.  
 K. Pherecydes of Scyros, Philosopher and Astronomer.  
 Damophon of Messenia,  
 Pythodorus of Thebes, } Statuaries.  
 Laphaeus of Messenia,  
 Mnesiphilus of Phœre, in Attica, Orator.  
 K. Pythagoras of Samos, Philosopher and Legislator.  
 O. Theano of Crete, his wife, Lyric Poetess, and Female Philosopher.  
 O. Heraclitus of Ephesus, Philosopher.  
 K. Parmenides of Elea, in Italy, Philosopher.  
 Aristæus of Croton, Philosopher and Mathematician.  
 Arignota of Samos, Female Pythagorean Philosopher.  
 Damo, daughter of Pythagoras, Female Philosopher.  
 Cinœthus of Chios, Rhapsodist, and Editor of Homer at Syracuse.  
 Telauges, son and successor of Pythagoras.  
 Arimnestes, son of Pythagoras, } Philosophers.  
 Mnesarchus, his other son,  
 Cleobulina of Lindus, Poetess.  
 O. Hellanicus of Lesbos,  
 Damastus of Sigeum,  
 Xenomedes of Chios,  
 Xanthus of Lydia, } Historians.  
 K. Xeniaes of Corinth, Pneumatic Philosopher.  
 K. Hippodicus of Chalcis, Poet and Musician, Institutor of competitions in music.  
 K. Melissus of Samos, Philosopher.  
 Bothrys of Messana, Poet.  
 K. Pigres of Halicarnassus, Author of the *Batrachomyomachia*.

**FIFTH CENTURY  
BEFORE CHRIST.**

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- A. *ÆSCHYLUS* of Athens, Tragic Poet.  
 Agatharcus, Scenic Architect.  
 Pratinas of Philus, Tragic Poet.  
 Myrtis of Anthedon, Lyric Poetess.
- II. Ocellus of Lucania, Pythagorean Philosopher.
- K. Alcmaeon of Croton, Philosopher and Physician.
- O. Brontinus of Metapontum, Pythagorean Philosopher.
- O. Hecataeus of Miletus,  
 Theagenes of Rhegium,      } Historians.  
 Scyllias of Scione, Diver.
- O. Corinna of Tanagra, Lyric Poetess.  
 Onatas of Ægina,  
 Calliteles, his pupil,  
 Glauclias of Ægina,      } Statuaries.  
 Hegesias of Athens,  
 Ageladas of Argos,
- Euphorion of Athens, son of Æschylus,      } Tragic Poets.  
 Philocles of the same city, his other son,  
 Timagoras of Chalcis, Victor at the first competition in  
 Painting at Delphi.
- Panænus of Athens, his rival, Painter.
- O. Panyasis of Halicarnassus, Epic and Gnomologic Poet.  
 Pindar of Thebes, Lyric Poet.  
 Callias of Athens, Comic Poet.  
 Xenodemus, Pantomimic Dancer.
- Eugeon of Samos,  
 Deiochus of Proconnesus,  
 Eudemus of Paros,      } Historians.  
 Democles of Phigalea,  
 Melesagoras of Chalcedon,  
 Chionides of Athens, Comic Poet.

- K. Harpalus, Astronomer, Author of the Heccædecaeteric Cycle.  
 Callistratus of Samos, Regulator of the Ionic Alphabet.  
 O. Ariphon of Sicyon, Lyric Poet.  
 K. Ænippodes of Chios, Philosopher, Mathematician, Astronomer, and Inventor of the Zodiac.  
 Phœax of Agrigentum, Architect.  
 Dionysius of Miletus, } Historians.  
 O. Pherecydes of Leros, }  
 K. Hicetas of Syracuse, Astronomer, first author of the present system of the world.  
 Stomius,  
 Somis,  
 Anaxagoras of Ægina,  
 Simon, his countryman,  
 Archias of Corinth, Architect.  
 Sophron of Syracuse, Comic Poet and Writer of Mimi.  
 K. Leucippus of Abdera, Philosopher, Astronomer, and Naturalist.  
 Diogenes of Apollonia, Philosopher, Orator, and Naturalist.  
 II. Scylax of Caryanda, Navigator and Geographer.  
 Hippasus of Metapontum, Pythagorean Philosopher.  
 Mandrocles of Samos, Architect.  
 K. Zeno of Elea, Philosopher, Head of the Eleatic Sect.  
 K. Democritus of Abdera,  
 Metrodorus of Chios, his disciple, } Philosophers.  
 Lamprus of Erythræa, Poet and Musician.  
 Xanthus, Lyric Poet.  
 Bion of Abdera, Mathematician.  
 Dionysius of Rhegium,  
 Glaucus of Messene, } Statuaries.  
 A. Sophocles of Athens, Tragic Poet.  
 K. Corax of Syracuse, Rhetorician, Author of the first Treatises on Dialectics and Rhetoric.  
 Tisias of Sicily, his disciple.  
 Stesimbrotus of Thasos, Historian.

- Protagoras of Abdera, Eleatic Philosopher.
- O. Xenarchus of Syracuse, Comic Poet.
- Hippias of Elea, Philosopher and Poet.
- O. Charon of Lampsacus, Historian.
- Iophon of Athens, son of Sophocles, Tragic Poet.
- Aristomedes of Thebes,      } Statuaries.
- Socrates, his countryman,      }
- K. Hippodamus of Miletus, Architect.
- M. Empedocles of Agrigentum, Philosopher and Poet.
- O. Callicratides, his brother, Pythagorean Philosopher.
- Pausanias of Gela, Physician.
- Telesilla of Argos, Poetess.
- Acron of Agrigentum, Empiric Physician.
- O. Praxilla of Sicyon, Dithyrambic Poetess.
- Euriphron of Cnidus, Physician.
- II. Herodotus of Halicarnassus, Historian.
- Timon, called the *Misanthrope*, of Athens, Philosopher.
- Eladas of Argos, Statuary.
- Aristarchus of Tegea, Tragic Poet.
- Prodicus of Ceos,
- II. **Georgias** of Leontium,
- Polus of Agrigentum,      } Rhetoricians or
- II. Alcidamas of Elaia, or Elea in Æolia,      }
- Theodorus of Byzantium,      } Sophists.
- A. Hippocrates of Cos,
- Thessalus, his son,      } Clinic, or Observing
- Polybius, his son-in-law,      } Physicians.
- Dexippus of Cos, his disciple,
- Apollonius, his other disciple,
- Plesirrhous of Thessaly, Poet, Writer of Hymns, and  
Editor of Herodotus.
- A. Euripides of Athens,      } Tragic Poets.
- O. Agathon of Athens,      }
- Magnes,
- O. Crates, of Athens,      } Comic Poets.
- O. Eupolis, his countryman,

- O. Cratinus of Athens, . . . } Comic Poets.  
Aristomenes, }
- O. Stesichorus the younger, of Himera, Elegiac Poet.  
Ameristes, his brother, Mathematician.  
Phrynis of Mytilene, Musician.
- Pericles of Athens, . . . } Orators.  
Cephalus of Athens, }
- Ephialtus of Athens, . . . }  
Aspasia of Miletus, Poetess and Sophist.
- K. Phidias of Athens, Statuary.  
Myus, Engraver.  
Corœbus,  
Menesicles,  
Xenocles of Athens,  
Metagenes of Xypeta, }
- Callicrates,  
Ictinus,  
Carpion, }
- Hermotimus of Clazomenæ, Unitarian Philosopher.  
Philocles of Athens, called *the Bile*, Comic Poet.  
Artemon of Clazomenæ, Mechanic.  
Myrmecides, Sculptor in Ivory.
- K. Anaxagoras of Clazomenæ, Philosopher.  
Alcamenes of Athens, } Statuaries of the school of  
Agoracritus of Paros, } Phidias.  
Critias, called *Nesiotes*, or the Islander, Statuary.  
Cydias of Athens, Orator.  
Damon of Athens, Musician.  
Acragas, Engraver.  
Archelaus of Miletus, Philosopher.  
Hermocrates of Syracuse, Orator.
- O. Ion of Chios, Tragic Poet and Historian.  
Cratylus, disciple of Heraclitus, . . . } Philosophers.  
Hermogenes, disciple of Parmenides, }
- K. Socrates of Alopece in Attica, Philosopher.  
Battalus of Ephesus, Erotic Poet and Musician.

- II. Antiphon of Athens,  
 Thrasymachus of Chalcedon, } Rhetoricians.  
 Polycrates of Athens,
- A. Aristophanes of Athens, Poet of the Ancient Comedy.  
 Lesbonax of Athens, Orator.
- O. Phrynicus,  
 Stratis,
- O. Philonides of Athens,  
 O. Pherecrates, his countryman,
- O. Plato of Athens,  
 Teleclides of Athens,
- O. Thcopolomus, his countryman,  
 Niceratus of Athens, Epic Poet.
- II. Andocides of Athens, Orator.
- II. Thucydides of Alinus, in Attica, Historian.
- Ararus of Athens, son of Aristophanes,  
 Philetærus, his other son,  
 Nicophron,  
 Nicochares,  
 Theophilus,  
 Archippus,  
 Sanarion,
- Myrtillus of Athens,  
 Hermippus, his brother,
- II. Lysias of Athens, Orator.
- Phænus of Athens,  
 Meton of Athens,  
 Meton of Athens, disciple of the latter,  
 Author of the *Enneacaidecacteris*,
- Euctemon of Athens,  
 Theodorus of Cyrene, } Mathematicians.  
 K. Hippocrates of Chios,
- O. Antimachus of Colophon, Epic Poet.
- O. Theophilus of Epidaurus, Physician and Comic Poet.  
 Hegemon of Thasos, Tragic Poet and Parodist.  
 Chœrilus of Samos, Poet and Historian.

- K. Polycletus of Argos, Statuary and Architect.  
 Phradmon of Argos,  
 Gorgias,  
 Callon of Elis,  
 Myron of Eleutheræ,  
 Perellius,  
 Pythagoras of Rhegium,
- O. Timocreon of Rhodes, Comic and Satiric Poet.  
 Theophrastus of Pieria, Musician.  
 Nicodorus of Mantinea, Legislator of his country.  
 Diagoras of Melos, Eleatic Philosopher.
- O. Evenus of Paros, Elegiac and Gnomologic Poet.  
 Simonides of Melos, Poet and Grammarian.  
 Diocles of Syracuse, Legislator of his country.
- K. Epicharmus of Cos, Comic Poet, Pythagorean Philosopher, and Regulator of the Alphabet.  
 Cratippus, Historian.  
 Polygnotus of Thasos, Painter.  
 Hiero I. of Syracuse, Writer on Husbandry.  
 Hermon, Navigator.  
 Clitodemus, Historian.  
 Alexis of Sicyon,  
 Asopodus of Argos,  
 Aristides,  
 Phrynon,  
 Dinon,  
 Athenodorus of Clitor,  
 Damias of Clitor,
- Micon of Athens,  
 Demophilus of Himera,  
 Neseus of Thasos,  
 Gorgasus of Sicily,  
 Timarete, daughter of  
 Micon,  
 Lycius, son of Myron,  
 Autiphanes of Argos,
- Statuaries.
- Statuaries of the school of  
 Polycletus.
- Painters.
- Statuaries.

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| Aglaophon of Thasos,<br>Cephisodorus,<br>Phryllus,<br>Evenor of Ephesus,<br>Pauson, his countryman,<br>Dionysius of Colophon,<br>Cantharus of Sicyon,<br>Cleon, his countryman,<br>Nicanor, of Paros,<br>Arcesilaus, his countryman,<br>Lysippus of Ægina,<br>Bryetes of Sicyon,<br><b>O.</b> Critias of Athens, Poet and Orator.<br>Cleophon of Athens, Orator.<br>Chœriphon of Sphettus, in Attica, Tragic Poet.<br>Theramenes of Ceos, called the <i>Buskin</i> , Orator.<br>Carcinus of Athens, Tragic Poet.<br>Theætetus, Astronomer and Mathematician.<br>Telestas of Selinus, Dithyrambic Poet.<br>Polycletus of Larissa, Historian.<br>Archinus of Athens, Orator, Grammarian, and Regulator<br>of the Attic Alphabet.<br>Theodamus of Athens, Orator.<br>Mnesigiton of Salamis, Inventor of the quinquereme.<br>Mithæcus of Syracuse, Sophist, Poet, and Author of a<br>Treatise on Aliments. | Painters.<br>Statuaries.<br>Encaustic Painters. |
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## FOURTH CENTURY

BEFORE CHRIST.

**K.** PHILOLAUS of Croton, Pythagorean Philosopher and  
Astronomer.

Eurytus of Metapontum, his disciple,	}	Philosophers.
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Clinias of Tarentum,

- Histiæus of Colophon, Musician.  
 Melitus of Athens, Poet and Philosopher.  
 Naucydes of Argos,  
 Dinomenes,  
 Patroclus of Croton,  
 Telephanes of Phocæa,  
 Canachus of Sicyon,  
 Aristocles, his brother,
- K. Apollodorus of Athens, Painter.  
 K. Chersiphron of Cnossus, } Architects.  
 Metagenes, his son,
- II. Timæus of Locris, Pythagorean Philosopher.  
 Simon of Athens, Author of the first Treatise on Horsemanship.  
 Alcibiades of Athens, disciple of Socrates, Orator.  
 K. Zeuxis of Heraclea,  
 K. Parrhasius of Ephesus,  
 K. Timanthes of Cythnos, } Painters.  
 Androcides of Cyzicus,  
 Euxenidas of Sicyon.  
 Eupompus, his countryman,  
 Diogenes of Athens, Tragic Poet.  
 Nicostrates, son of Aristophanes, Actor and Comic Poet.  
 Callipides, called *the Ape*, Comic Actor.
- K. Sotades of Athens, Poet of the Middle Comedy.  
 Orthagoras of Thebes, Musician.  
 Nicocharis, Parodist Poet, Author of *the Deliad*.
- II. Æschines of Athens, Philosopher of the school of Socrates.  
 Antishenes of Athens, disciple of Socrates, and Head of the Cynic Sect.  
 Cebes of Athens,  
 Crito of Athens,  
 Phædon of Elis,  
 Simon of Athens,  
 Simmias of Thebes,  
 Aristophon, Painter.
- } Philosophers of the school of Socrates.

Timotheus of Miletus, Dithyrambic Poet and Musician.

Ion of Ephesus, Rhapsodist.

Euclid of Megara, Philosopher of the school of Socrates,  
Head of the Eristics.

Ephantus of Syracuse, } Pythagorean Philosophers.  
Hippo of Rhegium,

Leodamas of Thasos, Mathematician.

M. Archytas of Tarentum, Philosopher, Mechanic, and Musician.

Neoclitus, Mathematician.

Echecrates of Locris, Pythagorean Philosopher.

Diogenes of Sicyon, Historian.

Philoxenus of Cythera, Lyric, Dithyrambic, and Tragic Poet.

O. Philistus of Syracuse, Orator and Historian.

Polycides, Zoographer and Musician.

Xenagoras of Syracuse, Ship-builder.

Antigenidas of Thebes, Musician.

O. Anaxandrides of Camirus, Tragic and Comic Poet.

O. Ephippus of Athens,

O. Eubulus of Athens,

O. Amphis, his countryman, } Comic Poets.

O. Epierates of Ambracia,

O. Anaxilas of Athens,

K. Scopas of Paros,

Bryaxis,

Timotheus,

Leochares,

Aristippus of Cyrene, Philosopher, disciple of Soc~~is~~  
and Head of the Cyrenaic School.

Arete, his daughter, Female Philosopher.

Themistogenes of Syracuse, Historian.

Plisthanus of Elis, Philosopher, disciple of Phædrus.

M. Ctesias of Cnidus, Physician and Historian.

Phyteus, } Architects.  
Satyrus,

- Tinichus of Chalchis, Poet, Writer of Hymns.  
 Anaximander of Miletus, Historian,  
 Pausias of Sicyon, Painter.  
 Archippus of Tarentum,  
 O. Hipparchus, Steledic, } Pythagorean Philosophers.  
 O. Euriphanes of Metapontum, }  
 O. Hippodamus of Thurium, } Pamphilus of Macedonia, Painter.  
 Lycomedes of Mantinea, Legislator of the Arcadians.  
 Aristippus, called *Matrodidactos*, son of Arete, Philosopher.  
 Theodorus of Cyrene, called the *Atheist*.  
 M. Dionysius of Thebes, Poet and Musician.  
 O. Onatas of Croton,  
 Perilaus of Thurium, } Steledic Pythagoreans.  
 Cylon of Croton,  
 II. Lysis of Tarentum, Philosopher and Didactic Poet.  
 Proxenus of Boeotia, Rhetorician.  
 Euphranor of Corinth, Painter and Statuary.  
 Cydias of Cythnos,  
 Nicomachus, } Painters.  
 Calades,  
 Philistion of Locris, Physician.  
 Leon, Mathematician.  
 Echion, } Painters and Statuaries.  
 Therimanchus, }  
 Anniceris of Cyrene, Philosopher of the school of Aristippus.  
 A. Plato of Colytto in Attica, Head of the Old Academy.  
 Glaucon of Athens, his brother, disciple of Socrates.  
 Theognis of Athens, called *the Snow*, Tragic Poet.  
 Calippus of Syracuse, Rhetorician.  
 II. Xenophon of Athens, Philosopher and Historian.  
 K. Eudoxus of Cnidus, Philosopher, Astronomer, and Mathematician.  
 Dion of Syracuse, Philosopher, disciple of Plato.  
 II. Isocrates of Athens, Rhetorician and Philosopher,

**Amyclas of Heraclea,** Mathematician.

**Menœchmus,**

**Dinostratus, his brother,**

**Theudius of Magnesia,**

**Athenæus of Cyzicus,**

**Hermotimus of Colophon,**

**Philip of Medma,** Astronomer and Geometrician.

**Hegesias, called Pisithanatos,**

**Antipater of Cyrene,**

**Euhemerus of Messene,** Historian,

**Aristolaus,**

**Mechopanes,**

**Antidotus,**

**Callicles,**

**Helicon of Cyzicus,** Astronomer.

**Polycles of Athens,**

**Cephisidotus, his countryman,**

**Hypatodorus,**

**Aristogiton,**

**Eubulides of Miletus,** Philosopher and Historian.

**Hermias of Methymna,**

**Athanis of Syracuse,**

**Timoleon of Corinth,** Legislator of Syracuse.

**Cephalus of Corinth,** Compiler of Laws.

**Theodectes of Phaselis,** Rhetorician and Tragic Poet,

M. **Theopompus of Chios,** Historian,

**Naucrates, Rhetorician,**

M. **Ephorus of Cumæ,** Historian.

**Cephisodorus, Rhetorician,**

**Asklepius, of Trogilus, in Sicily,**

**Astydamas of Athens,**

**Lacritus of Athens,** Orator.

**Apharæus of Athens,** Orator and Poet.

**Cucus of Athens,**

**Philiscus of Miletus,**

**Leodamas of Acarnania,** Orator.

Mathematicians.

Cyrenaic Philosophers.

Painters, pupils of Pausias.

Statuaries of the school  
of Athens.

All of the school of Isocrates.

- Androton, Orator, and Writer on Husbandry, of the school of Socrates.
- Zoilus of Amphipolis, Rhetorician, Critic, and Grammarian.
- Polyidus of Thessaly, Mechanic.
- Euphanthus of Olynthus, Philosopher and Historian.
- Dionysiodorus of Bœotia, } Historians.  
Anaxis, his countryman, }
- Phaleas of Chalcedon, Politician.
- Iphicrates of Athens, Orator.
- Mnasitheus of Opus, Rhapsodist.
- Chares of Paros, } Writers on Husbandry.  
Apollodorus of Lemnos,
- K. Praxiteles of Athens, Statuary.
- II. Lycurgus of Athens, } Orators.  
II. Isæus of Chaicis,
- II. Speusippus of Athens,  
Philip of Opus, Astronomer,  
Amicleus of Heraclea,  
Hestiaeus of Perinthus,  
Erastus of Scopasis,  
Mnesistratus of Thasos,  
Coriscus, his countryman,  
Timolaus of Cyzicus,  
Euagon of Lampsacus,  
Pithon of Ænium,  
Herachides, his countryman,  
Hippotalus of Athens,  
Calippus of Athens,  
Lasthenia of Mantinea, } Female Philosophers.  
Axiothea of Phlius,
- Neoptolemus, Tragic Actor.
- II. Æneas of Stymphalia, Tactician.
- II. Palæphatus of Athens, Mythologist.
- Sannion of Athens, Musician, Regulator of the Choruses in Tragedy.
- } Philosophers of the school of Plato.

- Parmenon,** } Actors.  
**Philemon,** }  
**Hermodorus** of Athens, disciple of **Plato**, and Editor of his Works.  
**Callistratus** of Athens, Orator.  
**Menecrates** of Syracuse, Empiric Physician.  
**Critobulus**, Physician and Surgeon.  
**Aristophon** of Azenia, in Attica, Orator.  
**Herodorus** of Heraclea, Zoologist.  
**Brison**, his son, Sophist.  
**Asclepiodorus,**  
**Theomnestus,** } Last Painters of the school of Sicyon.  
**Melanthius,**  
**Telephanes** of Megara, Musician.  
**Syennesis** of Cyprus, Physiological Physician.  
**A.** Demosthenes of Pæania, in Attica,  
**B.** Hyperides of Collytus, in Attica,  
**C.** Æschines of Athens,  
**Eubulus** of Anaphlystus,  
**D.** Demades of Athens,  
**E.** Dinarchus of Corinth,  
**F.** Leptines of Athens,  
**G.** Autolycus of Pitane, Astronomer and Naturalist.  
**H.** Praxagoras of Cos, Physician.  
**I.** Clinomachus of Thurium, Rhetorician.  
**J.** Archebulus of Thebes, Lyric Poet.  
**K.** Crito of Ægæa, Pythagorean Philosopher.  
**L.** Sosicles of Syracuse, Tragic Poet.  
**M.** Theodorus, Comic Actor.  
**N.** Polus,  
**O.** Meniscus, } Actors.  
**P.** Chion of Heraclea, in Pontus, Platonic Philosopher.  
**Q.** Diodorus, called *Cronos* of Iasus, Philosopher.  
**R.** Stilpo of Megara, Philosopher, disciple of Euclid.  
**S.** Xenophilus of Chalcis, in Thrace, Philosopher of the school of Pythagoras.

Echecrates of Phlius,  
 Phantom, his countryman,  
 Diocles of Phlius,  
 Polymnestes, his countryman,  
 Pytheas, of Athens, Orator.  
 Dinon, Historian.

Last Philosophers of the  
 school of Pythagoras.

Xenocrates of Chalcedon, Platonic Philosopher.

A. Aristotle of Stagira, Philosopher, Head of the Peripatetic School.

Anaximenes of Lampsacus, Sophist, Improvisator, and Satiric Historian.

Diogenes of Sinope, Cynic Philosopher.

K. Herophilus of Chalcedon, Physician-anatomist.

Neophron of Sicyon, Tragic Poet.

Timotheus of Thebes, Musician.

Philippides of Athens, Comic Poet.

K. Apelles of Cos, Painter, and Author of several treatises on Painting.

K. Aristides of Thebes,

K. Protogenes of Caunus,

Antiphilus of Naucratis,

Nicias of Athens,

Nicophanes,

Alcimachus,

Philinus of Cos, Empirical Physician.

Demophilus, son of Ephorus, Historian.

K. Calippus of Cyzicus, Astronomer, Author of a new Cycle.

Bacchius of Tanagra, Physician, and Explainer of Hippocrates.

Irene,

Calypso,

Alcithene,

Aristarete,

Menecrates of Elaia, Navigator and Geographer.

Phocion of Athens, Philosopher and Orator.

Female Painters.

- Monimus of Syracuse, Cynic Philosopher.  
 Marsyas of Pella, Historian.
- O. Callisthenes of Olynthus, Philosopher,  
 disciple of Aristotle, Historian,  
 Alexander of Pella, called the *Great*,  
 Anaxarchus of Abdera, Cynic Philosopher,
- II. Aristoxenus of Tarentum, Philosopher, Historian, and  
 Musician.  
 Onesicritus of Ægina, Cynic Philosopher and Historian.
- O. Alexis of Thurium, Comic Poet.  
 Apollonius of Myndus, Astronomer.  
 Phanias of Eresus,  
 Antiphanes of Delos, } Natural Philosophers.  
 Epigenes of Rhodes, Astronomer.  
 Crates of Thebes,  
 Hipparchia of Maroneia, his wife, } Cynic Philosophers.  
 Metrocles, her brother,  
 Philip of Acarnania, Physician.  
 Cleon of Syracuse, Geographer.  
 Menippus of Phœnicia, Cynic Philosopher.
- Diogenes, }  
 Bæton, } Geographic Surveyors.  
 Nicobulus, }
- ~~Diocles~~ of Athens, Mechanic and Writer on Husbandry.  
 Diadus, Mechanic.  
 Athenodorus,  
 Thessalus, } Tragic Actors.  
 Lycon of Scarphea, Comic Actor.  
 Pyrgoteles, Engraver.  
 Tbrasias of Mantinea, Physician.
- O. Antiphanes of Rhodes, Comic Poet.  
 Menedemus of Eretria, Philosopher, disciple of Stilpo.  
 Dinocrates, Architect.
- K. Zeno of Citium, Philosopher, Head of the Stoic Sect.  
 Perseus of Citium, his slave, Philosopher and Grammarian.  
 Alexinus of Elis, Philosopher, antagonist of Zeno.

Menedemus, disciple of Colotes, of Lampsacus, Cynic Philosopher.

Philo, the slave of Aristotle, Apologist for the Philosophers.

Chrysippus of Cnidus, Physician.

K. Lysippus of Sicyon,

K. Lysistratus of Sicyon,

Sthenis of Olynthus,

Euphranides,

Sostratus of Chios,

Ion,

Silanion of Athens,

Eudemus of Rhodes, Astronomer, Historian, Geometrician, and Natural Philosopher.

M. Nearchus of Crete, Geographer and Navigator.

Iphippus of Olynthus, Historian.

Alexis, Physician.

Androsthenes of Thasos, Geographer and Traveller.

Hiero of Soli, Navigator.

Critodemus of Cos, Physician.

Thrasymachus of Corinth, Philosopher.

Clitarchus, son of Dinon, Historian.

K. Callias of Athens, Metallurgist.

} Statuaries.

### THIRD CENTURY

BEFORE CHRIST.

II. THEOPHRASTUS of Eresus, Philosopher and Naturalist.

Clearchus of Soli, Peripatetic Philosopher, Anatomist and Naturalist.

M. Menander of Athens,

M. Philemon of Soli,

V. Apollodorus of Gela,

} Poets of the New Comedy.

Cercidas of Megalopolis, Legislator and Poet.

Tisicrates of Sicyon,

Zeuxis, his disciple, } Statuaries, pupils of Lysippus.  
Iades,

Aristobulus, Historian.

Ariston of Chios,

Herillus of Carthage,

Sphærus of the Bosphorus,

Athenodorus of Soli,

Philonides of Thebes,

Calippus of Corinth,

Posidonius of Alexandria,

Zeno of Sidon,

} Philosophers, disciples of  
Zeno.

K. Pyrrho of Elis, Head of the Sceptic School.

Strato, called the *Naturalist*, of Lampsacus, Philosopher.

Crantor of Soli, Platonic Philosopher.

M. Heraclitus of Pontus, Philosopher and Historian.

Diyllus of Athens, Historian.

Pamphilus of Amphipolis, Grammarian and Writer on  
Husbandry.

Polemon of Athens, Platonic Philosopher.

Lycon of Troas, Peripatetic Philosopher.

Demochares of Athens, Orator and Historian.

K. Pytheas of Massilia, Astronomer and Navigator.

M. Epicurus of Gargettus, in Attica, Philosopher, Head of  
his sect.

Ptolemy, son of Lagus, } Historians.  
Callias of Syracuse, }

Leontion,  
Marmerion, } Courtesans, and Female Epicurean Philo-  
Hedeia,  
Eroton, sophers.  
Nigidion,

Antander of Syracuse, Historian.

O. Hermesianax of Colophon, Elegiac Poet.

O. Megasthenes, Traveller and Geographer.

- O. Timæus of Tauromenium, Historian.  
 M. Leonidas of Tarentum, Epigrammatic Poet.  
 O. Timon of Phœnasia, disciple of Pyrrho, and Satiric Poet.  
 M. Hecataeus of Abdera, Historian,  
 Eurylochus of Elis,  
 Nausiphanes of Teos, } Philosophers, disciples  
 Hieronymus of Cardia, Historian.  
 Hippoönus of Athens, Astronomer.  
 Hermachus of Mytilene, successor of Epicurus,  
 Sandes of Lampsacus,  
 Athenæus,  
 Polyen of Lampsacus.  
 Leonteus of Lampsacus,  
 Themista, his wife,  
 Colotes of Lampsacus,  
 Idomeneus, his countryman,  
 Metrodorus of Lampsacus,  
 Timocrates, his brother,  
 Polystratus, third Head of his school,  
 K. Arcesilaus of Pitane, Philosopher, Head of the Middle  
 Academy.  
 Demetrius of Phalerum, Orator, and Peripatetic Philoso-  
 pher.  
 Patroclus, Navigator and Geographer.  
 Diognetus of Rhodes, Architect and Mechanic.  
 K. Chares of Lindus, pupil of Lysippus, Founder of the Co-  
 lossus of Rhodes.  
 Leo of Byzantium, Historian.  
 Cineas of Thessaly, Epicurean Philosopher.  
 Psuon of Plataea, Historian.  
 II. Dicaearchus of Messena, Philosopher, Historian, and Geo-  
 grapher.  
 O. Simmias of Rhodes, Enigmatic Poet and Grammarian.  
 Rinthon of Syracuse, Tragic Poet.  
 Daimachus, Traveller and Tactician.  
 O. Dosiades of Rhodes, Enigmatic Poet.

Disciples of Epicurus.

- Epimachus of Athens, Architect and Mechanic.  
 Philo, Architect.  
 Dionysius of Heraclea, called *Metathemenos* or the *Versatile*, Philosopher.
- M. Diphilus of Sinope, Comic Poet.  
 N. Nossis of Locris, Poetess.  
 Apollonides, } Engravers.  
 Cronius,  
 Bion of Borysthenais, Philosopher.  
 Sopater of Paphos, Comic Poet.  
 Callias of Aradus, Architect and Mechanic.  
 O. Philetas of Cos, Grammarian and Poet.  
 O. Damoxenus of Athens, Epicurean Philosopher and Comic Poet.  
 M. Cleanthes of Assus, Stoic Philosopher, disciple of Zeno, and Hymnographic Poet.  
 II. Aristarchus of Samos, Astronomer.  
 Euthycides of Sicyon,  
 Euthycrates,  
 Lahippus,  
 Timarchus,  
 Cephisodorus,  
 Pyromachus, } Last Statuaries of the school of Lysippus.  
 K. Erasistratus of Cos, Dogmatic Physician, Head of the school of Smyrna.  
 O. Diocles of Carystus, Physician.  
 Timocharis,  
 Aristyllus, } Astronomers.  
 Zenodotus of Ephesus, Poet, Grammarian, and Editor of Homer.  
 K. Lacydes of Cyrene, Head of the New Academy.  
 O. Posidippus of Macedonia, Comic Poet.  
 O. Anyte of Tegea, Poetess.  
 A. Euclid, Geometrician, Optician and Astronomer.  
 Teleclus of Phocaea,  
 Evander, his countryman, } Disciples of Lacydes,

- II. Lycophron of Chalcis, Poet and Grammarian.  
Mnaseas of Patara, Geographer.
- M. Diotimus of Adramyttium, Epigrammatic Poet.  
Sostratus of Cnidus, Architect.
- N. Melampus, Empiric Physician.
- II. Antigonus of Carystus, Naturalist and Biographer.  
Manetho of Diospolis, Historian.  
Ctesibius, Mechanic.
- O. Hedylus of Samos, Epigrammatic Poet.
- II. Aratus of Soli, Poet and Astronomer.
- O. Nicias of Miletus, Epigrammatic Poet.
- II. Callimachus of Cyrene, Grammarian and Poet.
- A. Theocritus of Syracuse, Aucolic Poet.

## TABLE VI.

*Containing the Names of Illustrious Men, arranged in  
Alphabetical Order.*

IN the preceding Table, the names of authors or artists are given in chronological order; in the following they are arranged alphabetically, with figures denoting the centuries before the Christian æra in which they flourished.

The use of these two tables is sufficiently obvious. When we see, for example, by the side of the name of Solon the figure 6, we may refer to the preceding Table, and passing the eye over the list of illustrious men who lived in the sixth century before Christ, we shall find Solon one of the first in that list, and consequently conclude that he must have flourished about the year 590 before Christ.

The asterisk which is placed by the side of a few names, signifies the eleventh, twelfth, thirteenth, fourteenth, and fifteenth, centuries before Christ.

Names and Professions.	A.	Cents. bef.C.
ACASTUS, inventor.....	•	
Acmon, mineralogist .....	•	
Acragas, engraver.....	5	
Acron, physician.....	5	
Acusilaus, historian.....	6	
Æneas, tactician.....	4	
Æschines, philosopher.....	4	
Æschines, orator.....	4	
Æschylus, poet.....	5	

Names and Professions.	Cents. bef. C.
Æsculapius, physician.....	*
Æsop, fabulist.....	6
Agamedes, architect.....	*
Agatharchus, architect.....	5
Agatho, poet .....	5
Ageladas, statuary .....	5
Aglaophon, painter.....	5
Agoracritus, statuary .....	5
Alcamenes, statuary.....	5
Alcæus, poet .....	7
Alcibiades, orator .....	4
Alcidamas, rhetorician .....	5
Alcimachus, painter.....	4
Alcisthena, female painter .....	4
Alcmæon, philosopher.....	5
Aleman, poet .....	7
Alexander, editor.....	4
Alexias, physician .....	4
Alexinus, philosopher .....	4
Alexis, poet.....	4
Alexis, statuary .....	5
Ameristus, mathematician .....	5
Amicleus, philosopher.....	4
Aminocles, ship-builder .....	9
Amphion, musician.....	*
Amphis, poet .....	4
Amyclas, mathematician .....	4
Anacreon, poet.....	6
Anaxagoras, philosopher.....	5
Anaxagoras, statuary .....	5
Anaxandrides, poet .....	4
Anaxarchus, philosopher.....	4
Anaxilas, poet.....	4
Anaximander, historian .....	4

Names and Professions.	Cents. bef. C.
Anaximander, philosopher .....	6
Anaximenes, philosopher.....	6
Anaximenes, rhetorician .....	4
Anaxis, historian .....	4
Andocides, orator .....	5
Androcydes, painter.....	4
Androdamas, legislator .....	6
Androsthenes, geographical traveller .....	4
Androton, orator.....	4
Angelion, statuary .....	6
Anniceris, philosopher.....	4
Antander, historian .....	3
Antidotus, painter .....	4
Antigenides, musician.....	4
Antigonus, naturalist .....	3
Antimachides, architect .....	6
Antimachus of Colophon, poet.....	5
Antimachus of Teos, poet .....	8
Antiochus, historian.....	6
Antipater, philosopher.....	4
Antiphanes, natural philosopher.....	4
Antiphanes, poet.....	4
Antiphanes, statuary .....	5
Antiphilus, painter .....	4
Antiphon, rhetorician .....	5
Antistates, architect .....	6
Antisthenes, philosopher .....	4
Anyte, poetess .....	3
Apelles, painter .....	4
Apharzes, orator.....	4
Apollodorus, writer on husbandry .....	4
Apollodorus, painter .....	4
Apollodorus, poet.....	3
Apollonides, engraver .....	3

Names and Professions	Cents. bef. C.
Apollonius, astronomer .....	4
Apollonius, physician.....	5
Ararus, poet.....	5
Aratus, poet.....	4
Arcesilaus, painter .....	5
Arcesilaus, philosopher .....	4
Archebulus, poet.....	4
Archelaus, philosopher .....	5
Archemus, statuary .....	6
Archetimus, philosopher .....	6
Archias, architect.....	5
Archilochus, poet .....	8
Archinus, orator .....	5
Archippus, philosopher .....	4
Archippus, poet .....	5
Archytas, philosopher .....	4
Arctinus, poet .....	9
Ardalus, poet .....	10
Arete, female philosopher.....	4
Arignotta, female philosopher.....	6
Arimnestes, philosopher .....	6
Arion, poet .....	7
Ariphon, poet.....	5
Aristarete, female painter.....	4
Aristarchus, poet.....	5
Aristarchus, astronomer .....	8
Aristeas, poet .....	10
Aristæus, philosopher .....	6
Aristides, painter.....	4
Aristides, statuary .....	5
Aristippus of Cyrene, philosopher.....	4
Aristippus, called <i>Matrodidactos</i> , philosopher.....	4
Aristobulus, historian .....	3
Aristocles, painter .....	8

Names and Professions.	Cents. bef. C.
Aristocles, statuary .....	4
Aristogiton, statuary .....	4
Aristolaus, painter .....	4
Aristomedes, statuary .....	5
Aristomenes, poet .....	5
Ariston, philosopher .....	3
Aristophanes, poet .....	5
Aristophon, painter .....	4
Aristophon, orator .....	4
Aristotle, philosopher .....	4
Aristoxenus, philosopher .....	4
Aristyllus, astronomer .....	3
Artemon, mechanic .....	5
Asclepias, poet .....	4
Asclepiodorus, painter .....	4
Asopodus, statuary .....	5
Aspasia, poetess .....	5
Astydamas, poet .....	4
Athanis, historian .....	4
Athanæus, mathematician .....	4
Athenæus, philosopher .....	3
Athenis, statuary .....	6
Athenodorus, actor .....	4
Athenodorus, philosopher .....	3
Athenodorus, statuary .....	5
Augias, poet .....	9
Autolycus, astronomer .....	4
Automenes, poet .....	*
Axiothea, female philosopher .....	4
 B.	
BACCHIUS, physician .....	4
Bacchylides, poet .....	6
Battalus, poet .....	5

Names and Professions.	Cents. bef. C.
Bias, one of the seven sages, poet.....	6
Bion, Mathematician .....	5
Bion, philosopher.....	3
Bæton, surveyor .....	4
Bothrys, poet .....	6
Briso, sophist .....	4
Brietes, painter.....	5
Brontinus, philosopher.....	5
Bryaxis, statuary.....	5
Bularchus, painter .....	4
Bupalus, statuary.....	8
	6

## C.

CADMUS, inventor .....	*
Cadmus, historian.....	6
Calades, painter .....	4
Callæschros, architect.....	6
Callias, architect.....	3
Callias, historian .....	3
Callias, metallurgist.....	4
Callias, poet.....	5
Callicles, painter .....	4
Callicrates, architect .....	5
Callicratides, philosopher.....	5
Callimachus, grammarian .....	3
Callinus, poet .....	8
Callipides, actor .....	4
Callippus, astronomer .....	4
Calippus, rhetorician .....	4
Calippus of Athens, philosopher.....	4
Calippus of Corinth, philosopher.....	4
Callisthenes, philosopher .....	4
Callistratus, grammarian.....	5
Callistratus, orator .....	4

Names and Professions.	Cents. bef. C.
Calliteles, statuary .....	5
Callon of Ægina, statuary .....	6
Callon of Ellis, statuary .....	5
Calypso, female painter .....	4
Canachus, statuary .....	4
Cantharus, statuary .....	5
Carcinus, poet .....	5
Carpion, architect .....	5
Cebes, philosopher .....	4
Celmis, mineralogist .....	•
Cephalus, jurisconsult .....	4
Cephalus, orator .....	5
Cephisodorus, painter .....	5
Cephisodorus, rhetorician .....	4
Cephisodorus, statuary .....	3
Cephisodotus, statuary .....	4
Cepion, musician .....	7
Cercidas, legislator .....	3
Chares, writer on husbandry .....	4
Chares, founder .....	3
Charmadas, painter .....	9
Charon, historian .....	5
Charondas, legislator .....	8
Chersias, poet .....	6
Cherisphron, architect .....	4
Chilo, one of the seven sages .....	6
Chion, philosopher .....	4
Chionides, poet .....	5
Chiron, astronomer .....	*
Chœreas, mechanic .....	4
Chœrilus of Athens, poet .....	6
Chœrilus of Samos, poet and historian .....	5
Chœriphon, poet .....	5
Chrysippus, physician .....	4
Chrysothemis, poet .....	8

Names and Professions.	Cents. bef. C.
Cimon, painter.....	8
Cinæthon, poet.....	8
Cinæthus, editor of Homer.....	6
Cineas, philosopher .....	3
Cleanthes, philosopher.....	3
Clearchus, statuary .....	6
Clearchus, philosopher.....	3
Cleobulus, one of the seven sages, legislator.....	6
Cleobulina, poetess .....	6
Cleon, geographer .....	4
Cleon, statuary.....	5
Cleonas, poet .....	7
Cleophantus, painter .....	9
Cleophon, orator.....	5
Cleostratus, astronomer .....	6
Clinomachus, rhetorician.....	4
Clinias, philosopher.....	4
Clisthenes, legislator.....	6
Clitarchus, historian.....	4
Clitodemus, historian .....	5
Cocus, rhetorician .....	4
Colotes, philosopher.....	3
Corax, rhetorician .....	5
Corinna, poetess .....	5
Corinnus, poet .....	*
Coriscus, philosopher .....	4
Corœbus, architect .....	5
Crantor, philosopher .....	3
Crates, philosopher .....	4
Crates, poet .....	5
Cratinus, poet .....	5
Cratippus, historian.....	5
Cratylus, philosopher .....	5
Creophylus, poet .....	10
Cresphontes, legislator.....	8

Names and Professions.	Cents. bef. C.
Critias, called <i>Nesiotes</i> , statuary.....	5
Critias, poet.....	5
Critobulus, physician .....	4
Critodemus, physician.....	4
Crito of Æthens, philosopher.....	4
Crito of Ægæ, philosopher .....	4
Cronius, engraver.....	3
Ctesias, physician.....	4
Ctesibius, mechanic .....	3
Cydias, orator .....	5
Cydias, painter.....	4
Cylon, philosopher .....	4
D.	
DAIMACHUS, traveller .....	3
Damastes, builder .....	10
Damastes, historian.....	6
Dameas, statuary.....	6
Damias, statuary.....	5
Damnaneus, mineralogist.....	*
Damo, female philosopher .....	6
Damocles, historian .....	5
Damon, musician .....	5
Damophila, poetess.....	7
Damophon, statuary .....	6
Damoxenus, poet.....	3
Daphne or Manto, divineress .....	*
Daphnis, poet .....	*
Dares, poet .....	*
Dædalus, inventor .....	*
Dædalus, statuary .....	6
Deiochus, historian .....	5
Demades, orator .....	4
Demetrius of Phalerum, orator .....	3

Names and Professions.	Cents. bef. C.
Democedes, physician.....	6
Demochares, orator.....	3
Democritus, philosopher .....	5
Domodocus, poet.....	*
Demophilus, historian.....	4
Demophilus, painter.....	5
Demosthenes, orator.....	4
Dexippus, physician.....	5
Diadus, mechanic .....	4
Diagoras, philosopher .....	5
Dibutates, sculptor .....	7
Dicæarchus, philosopher.....	3
Dicæogenes, poet.....	9
Dictys, poet.....	*
Dinarchus, orator .....	4
Dinias, painter.....	9
Dinocrates, architect .....	4
Dinomenes, statuary .....	4
Dinon, historian .....	4
Dinon, statuary .....	5
Dinostratus, mathematician.....	4
Diocles, legislator.....	5
Diocles, philosopher.....	4
Diocles, poet .....	5
Diocles, physician .....	3
Diodorus, philosopher.....	4
Diogenes of Apollonia, philosopher.....	5
Diogenes of Sinope, Cynic philosopher.....	4
Diogenes, historian .....	4
Diogenes, poet.....	4
Diognetus, architect.....	3
Diognetus, surveyor.....	4
Dion, philosopher.....	4
Dionysiodorus, historian.....	4

Names and Professions.	Cents. bef. C.
Dionysius, historian.....	5
Dionysius, painter .....	5
Dionysius, philosopher.....	3
Dionysius, poet .....	4
Dionysius, statuary.....	5
Diotimus, Poet .....	3
Diphilus, poet.....	3
Dipænus, statuary .....	6
Diyllus, historian.....	3
Dolon, buffoon .....	6
Dontas, statuary.....	6
Doryclidas, statuary.....	6
Dosiades, poet.....	3
Draco, legislator .....	7
Dropides, poet.....	6

## E.

ECHECRATES of Locris, philosopher.....	4
Echecrates, of Phlius, philosopher.....	4
Echion, painter .....	4
Ecphantus, philosopher .....	4
Eladas, statuary .....	5
Empedocles, philosopher.....	5
Ephialtes, orator.....	5
Ephippus, poet.....	4
Ephorus, historian .....	4
Epicharmus, poet .....	5
Epicrates, poet .....	4
Epicurus, philosopher.....	3
Epigenes, astronomer .....	4
Epigenes, natural philosopher.....	4
Epimachus, architect .....	3
Epimenides, philosopher.....	7
Erasistratus, physician.....	3

Names and Professions.	Cents. bef. C.
Erastus, philosopher .....	4
Erichthonius, Inventor .....	*
Erinna, poetess .....	7
Eroton, female philosopher .....	3
Evander, philosopher .....	3
Evenor, painter .....	5
Evenus, poet .....	5
Euhemerus, philosopher .....	4
Euagon, philosopher .....	4
Eubulus, orator .....	4
Eubulus, painter .....	4
Eubulus, poet .....	4
Eubulides, historian .....	4
Euchyr, statuary .....	7
Euclid, mathematician .....	3
Euclid, philosopher .....	4
Euctemon, astronomer .....	5
Eudemus, historian .....	5
Eudemus, astronomer .....	4
Eudocus, sculptor .....	*
Eudoxus, philosopher .....	4
Eugamon, poet .....	6
Eugeon, historian .....	5
Eumarus, painter .....	9
Eumelus, poet .....	9
Eumenes, historian .....	4
Eumicleus, poet .....	*
Eumolpus, poet .....	*
Eupalinus, architect .....	8
Euphanthus, historian .....	4
Euphorion, poet .....	5
Euphranor, painter .....	4
Euphrontides, statuary .....	4
Eupolis, poet .....	5

Names and Professions.	Cents. bef.C.
Eupompus, painter.....	4
Euriphanes, philosopher .....	4
Euriphron, physician .....	5
Euripides, poet .....	5
Eurylochus, philosopher.....	3
Eurytus, philosopher .....	4
Euthychides, statuary.....	3
Euthyocrates, statuary.....	3
Euxenidas, painter .....	4
G.	
GITIADAS, architect .....	9
Glaucias, statuary .....	5
Glaucus, worker in iron.....	6
Glaucus, statuary.....	5
Glaucon, philosopher .....	4
Gorgasus, physician .....	*
Gorgasus, painter.....	5
Gorgias, Rhetorician .....	5
Gorgias, statuary.....	5
Gorgus, legislator .....	7
H.	
HARPALUS, astronomer.....	5
Hecataeus of Miletus, historian.....	5
Hecataeus, of Abdera, historian.....	3
Hedeia, female philosopher.....	3
Hedylus, poet .....	4
Hegemon, poet.....	5
Hegesias, called Pisathanatus, philosopher.....	4
Hegesias, statuary .....	5
Helianax, legislator.....	7
Helicon, astronomer .....	4
Hellenicus, historian.....	6
Heraclides, philosopher .....	4

Names and Professions.	Cents. bef. C.
Heraclitus of Ephesus, philosopher.....	6
Heraclitus of Pontus, philosopher .....	3
Hercules, inventor .....	*
Herillus, philosopher .....	3
Hermachus, philosopher.....	3
Hermesianax, poet .....	3
Hermias, historian .....	4
Hermippus, poet.....	5
Hermocrates, orator.....	5
Hermogenes, philosopher.....	5
Hermon, navigator .....	5
Hermotimus, mathematician .....	4
Hermotimus, philosopher.....	5
Herodicus, physician .....	5
Herodorus, zoologist .....	4
Herodotus, historian .....	5
Herophila, poetess .....	*
Herophilus, physician.....	4
Hesiod, poet.....	9
Hestiaeus, philosopher.....	4
Hicetas, philosopher.....	5
Hiero, writer on husbandry.....	5
Hiero, navigator .....	4
Hieronymus, historian.....	3
Hipparchia, female philosopher .....	4
Hipparchus, editor .....	6
Hipparchus, philosopher.....	4
Hippasus, philosopher.....	5
Hippias, philosopher.....	5
Hippo, philosopher .....	4
Hippocrates of Chios, mathematician.....	5
Hippocrates of Cos, physician.....	5
Hippodamus, architect.....	5
Hippodamus, philosopher .....	4

Names and Professions.	Cents. bef. C.
Hippodicus, poet.....	6
Hipponax, poet .....	6
Hipponicus, mathematician.....	3
Hippatalus, philosopher .....	4
Histiæus, musician .....	4
Homer, poet.....	9
Homodorus, philosopher .....	4
Hyagnis, musician .....	*
Hygiæmon, painter.....	9
Hypatodorus, statuary.....	4
Hyperides, orator.....	4
I.	
IADES, statuary .....	3
Jason, navigator .....	*
Ibycus, poet.....	7
Ictinus, architect.....	5
Idomeneus, philosopher .....	3
Ion of Chios, poet.....	5
Ion of Ephesus, Rhapsodist.....	4
Ion, statuary .....	4
Iophon, poet.....	5
Iphicrates, orator.....	4
Iphippus, historian .....	4
Iphitus, legislator.....	8
Irene, female painter .....	4
Isæus, orator .....	4
Isocrates, rhetorician .....	4
L.	
LACRITUS, orator.....	4
Lacydes, philosopher .....	3
Lahippus, statuary .....	3
Lamprus, poet.....	5

Names and Professions.	Cents. bef. C.
Laphaes, statuary.....	6
Lasthenia, female philosopher.....	4
Lasus, poet .....	6
Leochares, statuary.....	4
Leodamus, mathematician .....	4
Leodamus, orator.....	4
Leon, historian.....	3
Leon, mathematician .....	4
Leonidas, poet.....	3
Leontea, philosopher.....	3
Leontium, courtezan and philosophress .....	3
Leptines, orator .....	4
Lesbonax, orator.....	5
Lesches, poet .....	7
Leucippus, philosopher .....	5
Lycynnius, poet .....	4
Linus, poet .....	*
Lycaon, inventor.....	*
Lycinnus, painter.....	4
Lycius, statuary .....	5
Lycomedes, legislator .....	4
Lycon, actor.....	4
Lycon, philosopher.....	3
Lycophron, poet.....	3
Lycurgus, legislator.....	9
Lycurges, orator .....	4
Lysias, orator .....	5
Lysinus, poet .....	6
Lysippus, painter.....	5
Lysippus, statuary .....	4
Lysis, philosopher .....	4
Lysistratus, statuary.....	4

Names and Professions.	M.	Cents. bef. C.
MACHAON, physician.....		*
Magnes, poet .....	5	
Mandrocles, architect.....	5	
Manetho, historian.....	3	
Manto or Daphne, divineress.....	*	
Marmerion, female philosopher .....	3	
Marsyas, historian .....	4	
Marsyas, musician .....	*	
Matricetas, astronomer.....	6	
Mechopanes, painter .....	4	
Medon, statuary .....	6	
Megasthenes, traveller.....	3	
Melampus, physician .....	3	
Malampus, poet .....	*	
Melanippides, poet .....	6	
Melanthius, painter .....	4	
Melas, statuary .....	6	
Melasagoras, historian.....	5	
Melisander, poet .....	10	
Melissus, philosopher .....	6	
Melitus, poet .....	4	
Memnon, architect.....	6	
Menæchimus, statuary.....	6	
Menæchmus, mathematician .....	4	
Menander, poet .....	3	
Menecrates, physician.....	4	
Menecrates, navigator .....	4	
Menedemus of Eretria, philosopher .....	4	
Menedemus of Lampsacus, philosopher .....	4	
Menesicles, architect .....	5	
Menesistratus, philosopher .....	4	
Menippus, philosopher .....	4	
Meniscus, actor .....	4	
Metagenes of Knossus, architect .....	4	

Names and Professions.	Cents. bef. C.
Metagenes of Xypeta, architect .....	5
Meton, astronomer.....	5
Metrocles, philosopher .....	4
Metrodorus, of Chios, philosopher.....	5
Metrodorus of Lampsacus, philosopher .....	4
Micciades, statuary .....	6
Micon, painter .....	5
Mimnermus, poet .....	6
Minos, legislator.....	*
Mithæcus, sophist .....	5
Mnaseas, geographer .....	3
Mnaseas, physician.....	4
Mnasitheus, rhapsodist .....	4
Mnegisithon, inventor .....	5
Mnesarohus, philosopher.....	6
Mnesion, legislator .....	9
Mnesiphilus, orator.....	6
Mnesiphilus, philosopher .....	4
Mnesistratus, philosopher .....	4
Monimus, philosopher .....	4
Musæus I. poet .....	*
Musæus II. poet .....	10
Myrmecides, sculptor .....	5
Myron, statuary .....	5
Myrtillus, poet.....	5
Myrtis, poetess .....	5
Myson, one of the seven sages .....	6
Myus, engraver .....	5
N.	
NAUCRATES, rhetorician .....	4
Naucydes, statuary.....	4
Nausiphanes, philosopher .....	3
Nearchus, navigator.....	4
Neoclitus, mathematician .....	4

Names and Professions,	Cents. bef. C.
Neophron, poet .....	4
Neoptolemus, actor .....	4
Nescas, painter .....	5
Nicanor, painter.....	5
Niceratus, poet .....	*
Nicias of Athens, painter.....	4
Nicias of Miletus, poet .....	3
Nicidion, female philosopher .....	3
Nicobulus, surveyor .....	4
Nichochares, poet .....	5
Nichocharis, poet .....	4
Nicodorus, legislator .....	5
Nicomachus, physician .....	*
Nichomachus, painter.....	4
Nicophanes, painter .....	4
Nicophron, poet.....	5
Nicostratus, actor .....	4
Nossis, poetess.....	3
Nymphaeus, poet.....	7

## O.

OCELLUS, philosopher .....	5
Oenipodes, philosopher .....	5
Olen, poet .....	*
Olympus, poet.....	*
Onatas, statuary .....	5
Onatus, philosopher .....	4
Onesicritus, philosopher .....	4
Onomacritus, legislator .....	10
Onomacritus, poet .....	6
Oræbantius, poet .....	*
Orpheus, poet.....	*
Orthagoras, musician .....	4
Oxylus, legislator .....	*

Names and Professions.	P.	Cent. bef. C.
PALEPHATUS, mythologist .....	4	
Palamedes, poet .....	*	
Pamphilus, grammarian .....	4	
Pamphilus, painter .....	4	
Pamphus, poet .....	*	
Panænus, painter .....	5	
Panyasis, poet .....	5	
Parinenides, philosopher .....	6	
Parmenon, actor .....	4	
Parrhasius, painter .....	4	
Patroclus, navigator .....	*	
Patroclus, statuary .....	4	
Pausanias, physician .....	5	
Pausias, painter .....	4	
Pauson, painter .....	5	
Perclius, statuary .....	5	
Periander, legislator .....	6	
Pericles, orator .....	5	
Periclitus, musician .....	8	
Perilaus, philosopher .....	4	
Perillus, founder .....	6	
Perius, painter .....	5	
Perseus, philosopher .....	4	
Phædon, philosopher .....	4	
Phænus, astronomer .....	5	
Phalæas, politician .....	4	
Phanias, natural philosopher .....	4	
Phanton, philosopher .....	4	
Phæax, architect .....	5	
Phemius, musician .....	*	
Phemonoc, divineress .....	*	
Pherecrates, poet .....	5	
Pherecydes of Scyros, philosopher .....	6	
Pherecydes of Leros, historian .....	5	
Phidias, statuary .....	5	

Names and Professions.	Cents. bef. C.
Phidon, legislator .....	9
Philammon, poet.....	*
Philemon, actor .....	4
Philemon, poet .....	4
Philetas, grammarian .....	3
Philetærus, poet.....	5
Philinus, physician .....	4
Philip of Medma, astronomer.....	4
Philip of Opus, astronomer.....	4
Philip, physician.....	4
Philippides, philosopher.....	4
Philiscus, rhetorician .....	4
Philistus, orator .....	4
Philistion, physician .....	4
Philocles, poet.....	5
Philolaus, legislator.....	8
Philolaus, philosopher.....	4
Philo, architect .....	3
Philo, philosopher .....	4
Philonides, philosopher .....	3
Philonides, poet .....	5
Philoxenus, poet.....	4
Phocion, philosopher .....	4
Phocus, astronomer.....	6
Phocylides, poet .....	7
Phradmon, statuary .....	5
Phryllus, painter.....	5
Phrynicus, poet .....	5
Phrynis, musician .....	5
Phrynon, statuary .....	5
Phyteus, architect .....	4
Pigres, poet.....	6
Pindar, poet.....	5

Names and Profession	Cents. bef.C.
Pisander, poet.....	8
Pisistratus, editor of Homer.....	6
Pithon, philosopher.....	4
Pittacus, one of the seven sages.....	6
Plato, philosopher .....	4
Plato, poet .....	5
Plesirrhous, editor .....	5
Plisthanus, philosopher .....	4
Podalirius, physician .....	•
Polemarchus, astronomer.....	4
Polemon, philosopher .....	4
Polus, actor.....	4
Polus, rhetorician .....	5
Polybius, physician.....	5
Polycides, zoographer.....	4
Polycles, statuary .....	4
Polycletus, historian .....	5
Polycletus, statuary.....	5
Polycrates, rhetorician .....	5
Polyen, philosopher.....	3
Polygnotus, painter.....	5
Polyidus, mechanic.....	4
Polymnestes, philosopher .....	4
Polymnestes, poet.....	9
Polystratus, philosopher.....	3
Polyzelus, historian.....	6
Porinus, architect .....	6
Posidippus, poet .....	3
Posidonius, philosopher .....	3
Pratinas, poet.....	5
Praxagoras, physician.....	4
Praxilla, poetess .....	5
Praxiteles, statuary.....	4
Prodicus, poet.....	9

Names and Professions.	Cents, bef. C.
Prodicus, rhetorician .....	5
Pronapides, poet .....	10
Protagoras, philosopher .....	5
Protogenes, painter .....	4
Proxenus, rhetorician .....	4
Psaon, historian .....	3
Ptolomæus, historian .....	3
Pyrgoteles, engraver .....	4
Pyromachus, statuary .....	3
Pyrrho, philosopher .....	3
Pythagoras, philosopher .....	6
Pythagoras, statuary .....	5
Pytheas of Athens, orator .....	4
Pytheas of Massilia, astronomer .....	3
Pytheas of Trœzen, poet .....	10
Pythodorus, statuary .....	6
R.	
Rhadamanthus, legislator .....	*
Rhinton, poet .....	3
Rhœcus, founder .....	7
S.	
SACADAS, poet .....	6
Sanarion, poet .....	5
Sandes, philosopher .....	3
Sannion, musician .....	4
Sapho, poetess .....	7
Satyrus, architect .....	4
Scopas, statuary .....	4
Scylax, navigator and geographer .....	5
Scyllias, diver .....	5
Scyllis, statuary .....	6
Silanion, statuary .....	4

Names &c. Professions.	Cents. bef. C.
Simmias, philosopher .....	4
Simmias, poet .....	4
Simon, equestry .....	4
Simon, philosopher.....	4
Simon, statuary .....	5
Simonides of Ceos, poet.....	6
Simonides of Melos, poet .....	5
Sisyphus, poet.....	*
Smilis, statuary .....	6
Socrates, philosopher .....	5
Socrates of Thebes, statuary .....	5
Socrates of Chios, statuary.....	4
Soidas, statuary .....	6
Solon, one of the seven sages.....	6
Somis, statuary .....	5
Sopater, poet .....	3
Sophocles, poet .....	5
Sophron, poet .....	5
Sosicles, poet .....	4
Sostratus, architect.....	3
Sostratus, statuary .....	5
Sotades, poet .....	4
Speusippus, philosopher .....	4
Sphœrus, philosopher.....	3
Spintharus, architect .....	6
Stasinus, poet .....	9
Stesichorus the elder, poet .....	7
Stesichorus the younger, poet.....	5
Stesimbrotus, historian .....	5
Sthenis, statuary.....	4
Stilpo, philosopher.....	4
Stomius, statuary .....	5
Stratis, poet.....	5
Strato, philosopher.....	3

Names and Professions.	Cents. bef. C.
Susarion, buffoon .....	6
Syagrus, poet .....	10
Syennesis, physician .....	4
T.	
Tectaeus, statuary .....	6
Telauges, philosopher .....	6
Teleclides, poet .....	5
Teleclus, philosopher .....	3
Telephanes, musician .....	4
Telephanes, statuary .....	4
Telesilla, poetess .....	5
Telestes, poet .....	5
Terpander, poet .....	7
Thales of Gortyna, legislator .....	10
Thales of Miletus, philosopher .....	6
Thamyris, musician .....	*
Theætetus, astronomer .....	5
Theagenes, historian .....	5
Theano, poetess .....	6
Themista, female philosopher .....	3
Themistogenes, historian .....	4
Theocles, statuary .....	6
Theocritus, poet .....	3
Theodamas, orator .....	5
Theodectes, rhetorician .....	4
Theodorus, actor .....	4
Theodorus, founder .....	7
Theodorus, mathematician .....	5
Theodorus, philosopher .....	4
Theodorus, rhetorician .....	5
Theognis of Athens, poet .....	4
Theognis of Megara, poet .....	6
Theomnestes, painter .....	4

Names and Professions.	Cents. bef.C.
Theophilus, physician .....	5
Thcophilus, poet .....	5
Theophrastus, musician .....	5
Theophrastus, philosopher .....	3
Theopompus, historian .....	4
Theopompus, poet .....	5
Theramenes, orator .....	5
Therimachus, painter .....	4
Theseus, legislator .....	*
Thespis, poet .....	6
Thessalus, actor .....	4
Thessalas, physician .....	5
Theudius, mathematician .....	4
Thrasiyas, physician .....	4
Thrasy machus, philosopher .....	4
Thrasy machus, rhetorician .....	5
Thucydides, historian .....	5
Thymoetus, poet .....	*
Timæus, historian .....	3
Timæus of Locris, philosopher .....	4
Timagoras, painter .....	5
Timanthes, painter .....	4
Timarchus, statuary .....	3
Timarete, female painter .....	5
Timócharis, astronomer .....	3
Timocrates, philosopher .....	3
Timocreon, poet .....	5
Timolaus, philosopher .....	4
Timoleon, legislator .....	4
Timon, called <i>the Misanthrope</i> , philosopher .....	5
Timon of Phliasia, philosopher .....	3
Timotheus, musician .....	4
Timotheus, poet .....	4
Timotheus, statuary .....	4

Names and Professions.	Cents. bef. C.
Tinichus, poet.....	4
Tiphys, navigator.....	*
Tiresias, poet .....	*
Tisia, rhetorician .....	5
Tisicrates, statuary.....	4
Triptolemus, legislator.....	*
Trophonius, architect .....	*
Tyrtæus, poet .....	7
X.	
XANTHUS, historian .....	6
Xanthus, poet.....	5
Xenagoras, ship-builder .....	4
Xenarchus, poet .....	5
Xeniades, philosopher.....	6
Xenocles, architect.....	5
Xenocrates, philosopher .....	4
Xenocritus, poet.....	8
Xenodamus, poet .....	10
Xenodemus, dancer, .....	5
Xenomedes, historian .....	6
Xenophanes, philosopher.....	6
Xenophilus, philosopher.....	4
Xenophon, philosopher .....	4
Z.	
Zaleucus, legislator.....	8
Zenodotus, poet .....	3
Zeno of Elea, philosopher .....	5
Zeno of Citium, philosopher .....	4
Zeno of Sidon, philosopher.....	3
Zeuxis, painter.....	4
Zeuxis, statuary .....	3
Zoilus, rhetorician .....	4

## TABLE VII.

*Roman Measures reduced to French (and English).*

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IT is necessary that we should know the value of the Roman foot and mile, to enable us to ascertain the value of the itinerary measures of the Greeks.

The French Royal foot is divided into 12 inches; each of which inches is again divided into 12 lines; thus the whole foot contains 1440 tenths of a line.

Tenths of a line.	Inches.	Lines.
1440	12	—
1430	11	11
1420	11	10
1410	11	9
1400	11	8
1390	11	7
1380	11	6
1370	11	5
1360	11	4
1350	11	3
1340	11	2
1330	11	1
1320	11	—
1315	10	11 $\frac{5}{12}$
1314	10	11 $\frac{4}{12}$
1313	10	11 $\frac{3}{12}$
1312	10	11 $\frac{2}{12}$
1311	10	11 $\frac{1}{12}$
1310	10	11
1309	10	10 $\frac{9}{12}$
1308	10	10 $\frac{8}{12}$
1307	10	10 $\frac{7}{12}$
1306	10	10 $\frac{6}{12}$
1305	10	10 $\frac{5}{12}$

Tenths of a line.	Inches.	Lines.
1304	10	10 $\frac{4}{10}$
1302	10	10 $\frac{3}{10}$
1309	10	10 $\frac{2}{10}$
1301	10	10 $\frac{1}{10}$
1300	10	10
1299	10	9 $\frac{9}{10}$
1298	10	9 $\frac{8}{10}$
1297	10	9 $\frac{7}{10}$
1296	10	9 $\frac{6}{10}$
1295	10	9 $\frac{5}{10}$
1294	10	9 $\frac{4}{10}$
1293	10	9 $\frac{3}{10}$
1292	10	9 $\frac{2}{10}$
1291	10	9 $\frac{1}{10}$
1290	10	9

The learned are not agreed on the number of tenths of a line which should be assigned to the Roman foot; but I have chosen to follow M. D'Anville and others, who fix it at 1306 or 10 inches 10 $\frac{4}{10}$  lines (11,5988 inches English).

According to this estimation, the Roman pace, consisting of 5 feet, will contain 4 French Royal feet, 6 inches, 5 lines (4 feet 9,9940 inches English).

The Roman mile, consisting of a thousand paces, will contain 755 toises, 4 feet, 8 inches, 8 lines. But to avoid fractions, I shall take it, with M. D'Anville, at 756 toises (1611 yards, or 7 furlongs, 71 yards, English).

As 8 stadia are usually reckoned to the Roman mile, if we take the eighth part of 756 toises, the value of that mile, we shall have for the stadium 94 $\frac{1}{2}$  toises (D'Anville Mes. Itiner. p. 70).

The Greeks had different kinds of stadia; but we here only speak of the ordinary stadium, known by the name of the Olympian.

## TABLE VIII.

*Roman Feet reduced to French (and English) Feet.*

Roman Feet.	French Roy. Feet. Inch. Lines.			English Feet. Inch. Dec.		
1	0	10	10 $\frac{6}{10}$	0	11,598	8
2	1	9	9 $\frac{1}{10}$	1	11,1976	
3	2	8	7 $\frac{3}{10}$	2	10,7964	
4	3	7	6 $\frac{4}{10}$	3	10,3952	
5	4	6	5	4	9,9940	
6	5	5	3 $\frac{6}{10}$	5	9,5928	
7	6	4	2 $\frac{2}{10}$	6	9,1916	
8	7	3	0 $\frac{10}{10}$	7	8,7904	
9	8	1	11 $\frac{4}{10}$	8	8,3892	
10	9	0	10	9	7,9880	
11	9	11	8 $\frac{6}{10}$	10	7,5868	
12	10	10	7 $\frac{2}{10}$	11	7,1856	
13	11	9	5 $\frac{8}{10}$	12	6,7844	
14	12	8	4 $\frac{4}{10}$	13	6,3832	
15	13	7	3	14	5,9820	
16	14	6	1 $\frac{6}{10}$	15	5,5808	
17	15	5	0 $\frac{2}{10}$	16	5,1796	
18	16	3	10 $\frac{8}{10}$	17	4,7784	
19	17	2	9 $\frac{4}{10}$	18	4,3772	
20	18	1	8	19	3,9760	
21	19	0	6 $\frac{6}{10}$	20	3,5748	
22	19	11	5 $\frac{2}{10}$	21	3,1736	
23	20	10	3 $\frac{8}{10}$	22	2,7724	
24	21	9	2 $\frac{4}{10}$	23	2,3712	
25	22	8	1	24	1,9700	
26	23	6	11 $\frac{6}{10}$	25	1,5688	
27	24	5	10 $\frac{7}{10}$	26	1,1676	
28	25	4	8 $\frac{8}{10}$	27	0,7664	

## ROMAN FEET.

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Roman Feet.	French Roy. Feet. Inch. Lines.			English Feet. Inch. Dec.		
29	26	3	$7\frac{4}{5}$	28	0,3652	
30	27	2	6	28	11,9640	
31	28	1	$4\frac{6}{5}$	29	11,5628	
32	29	0	$3\frac{2}{5}$	30	11,1616	
33	29	11	$1\frac{8}{5}$	31	10,7604	
34	30	10	$0\frac{4}{5}$	32	10,3592	
35	31	8	11	33	9,9580	
36	32	7	$9\frac{6}{5}$	34	9,5568	
37	33	6	$8\frac{2}{5}$	35	9,1556	
38	34	5	$6\frac{4}{5}$	36	8,7544	
39	35	4	$5\frac{4}{5}$	37	8,3532	
40	36	3	4	38	7,9520	
41	37	2	$2\frac{6}{5}$	39	7,5508	
42	38	1	$1\frac{7}{5}$	40	7,1496	
43	38	11	$11\frac{8}{5}$	41	6,7484	
44	39	10	$10\frac{4}{5}$	42	6,3472	
45	40	9	9	43	5,9460	
46	41	8	$7\frac{6}{5}$	44	5,5448	
47	42	7	$6\frac{2}{5}$	45	5,1436	
48	43	6	$4\frac{8}{5}$	46	4,7424	
49	44	5	$3\frac{4}{5}$	47	4,3412	
50	45	4	2	48	3,9400	
60	54	5	0	57	11,9280	
70	63	5	10	67	7,9160	
80	72	6	8	77	3,9040	
90	81	7	6	86	11,8920	
100	90	8	4	96	7,8800	
200	181	4	8	193	3,7600	
300	272	1	0	289	11,6400	
400	362	9	4	386	7,5200	
500	453	5	8	483	3,4000	
600	544	2	0	579	11,2800	
700	634	10	4	676	7,1600	
800	725	6	8	773	3,0400	
900	816	3	0	869	10,9200	
1000	906	11	4	966	6,8	
2000	1813	10	8	1933	1,6	
3000	2720	10	0	2899	8,4	
4000	3627	9	4	3866	3,2	
5000	4534	8	8	4832	1,0	
6000	5441	8	0	5799		

## ROMAN FEET.

Roman Feet.	French Roy Feet.	Inch.	Lines.	English Feet.	Inch.	Dec.
7000	6448	7	4	6765	11,6	
8000	7255	6	8	7732	6,3	
9000	8162	6	0	8699	1,2	
10000	9069	5	5	9665	8	
15000	13604	2	0	14498	6	
20000	18138	10	8	19331	4	

## TABLE IX.

*Roman Paces reduced to French Toises (and English Yards).*

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I HAVE said above that the Roman pace, containing 5 Roman feet, might be equal to about 4 French feet, 6 inches, 5 lines (4 feet, 9,9940 inches English.)

Roman Paces.	Toises. Feet. Inch. Lines.	Yards. Feet. Inch. Dec.
1	— 4 6 5	1 1 9,9940
2	1 3 0 10	3 0 7,9880
3	2 1 7 3	4 2 5,982
4	3 0 1 8	6 1 3,976
5	3 4 8 1	8 0 1,970
6	4 3 2 6	9 1 11,964
7	5 1 8 11	11 0 9,958
8	6 0 3 4	12 2 7,952
9	6 4 9 9	14 1 5,946
10	7 3 4 2	16 0 3,940
11	8 1 10 7	17 2 1,934
12	9 0 5 0	19 0 11,928
13	9 4 11 5	20 2 9,922
14	10 3 5 10	22 1 7,916
15	11 2 0 3	24 0 5,910
16	12 0 6 8	25 2 3,904
17	12 5 1 1	27 1 1,898
18	13 3 7 6	28 2 11,892
19	14 2 1 11	30 1 9,886
20	15 0 8 4	32 0 7,880
21	15 5 2 9	33 2 5,874
22	16 3 9 2	35 1 3,868
23	17 2 3 7	37 0 1,862
24	18 0 10 0	38 1 11,856

## ROMAN PACES.

Roman Paces.	Toises.	Feet.	Inch.	Lines.		Yards.	Feet.	Inch.	Dec.
25	18	5	4	5		40	0	9,850	
26	19	3	10	10		41	2	7,844	
27	20	2	5	3		43	1	5,838	
28	21	0	11	8		45	0	3,832	
29	21	5	6	1		46	2	1,826	
30	22	4	0	6		48	0	11,820	
31	23	2	6	11		49	2	9,814	
32	24	1	1	4		51	1	7,808	
33	24	5	7	9		53	0	5,802	
34	25	4	2	2		54	2	3,796	
35	26	2	8	7		56	1	1,790	
36	27	1	3	0		57	2	11,784	
37	27	5	9	5		59	1	9,778	
38	28	4	3	10		61	0	7,772	
39	29	2	10	3		62	2	5,766	
40	30	1	4	8		64	1	3,760	
41	30	5	11	1		66	0	1,754	
42	31	4	5	6		67	1	11,748	
43	32	2	11	11		69	0	9,742	
44	33	1	6	4		70	2	7,736	
45	34	0	0	9		72	1	5,730	
46	34	4	7	2		74	0	3,724	
47	35	3	1	7		75	2	1,718	
48	36	1	8	0		77	0	11,712	
49	37	0	2	5		78	2	9,706	
50	37	4	8	10		80	1	7,700	
51	38	3	3	3		82	0	5,694	
52	39	1	9	8		83	2	3,688	
53	40	0	4	1		85	1	1,682	
54	40	4	10	6		86	2	11,676	
55	41	3	4	11		88	1	9,670	
60	45	2	1	0		96	1	11,640	
70	52	5	5	2		112	2	3,580	
80	60	2	9	4		128	2	7,520	
90	68	0	1	6		144	2	11,460	
100	73	3	5	8		161	0	3,400	
200	151	0	11	4		322	0	6,8	
300	226	4	5	0		483	0	10,2	
400	302	1	10	8		644	1	1,6	
500	377	5	4	4		805	1	5,0	
600	453	2	10	0		966	1	8,4	
700	529	0	3	8		1127	1	11,8	
800	604	3	9	4		1288	2	3,2	
900	680	1	3	0		1449	2	6,6	
1000	755	4	8	8		1610	2	10	

## ROMAN PACES.

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Roman Paces.	Toises.	Feet.	Inch.	Lines.	Yards.	Feet.	Inches.
2000	1511	3	5	4	3221	2	8
3000	2267	2	2	0	4832	2	6
4000	3023	0	10	8	6443	2	2
5000	3778	5	7	4	8054	2	2
10000	7557	5	2	8	16109	1	4
20000	15115	4	5	4	32218	2	8
30000	22673	3	8	0	48328	1	0
40000	30231	2	10	8	64437	2	4
50000	37789	2	1	4	80547	0	8
100000	75578	4	2	8	161094	1	4
200000	151157	2	5	4	322188	2	8
300000	226736	0	8	0	483282	4	0
400000	302314	4	10	8	644376	5	4

## TABLE X.

*Roman Miles reduced to French Toises (and English Miles, &c.)*

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We have seen by the preceding Table, that, if we take the Roman Pace at 4 feet, 6 inches, 5 lines, the Roman mile will contain 755 toises, 4 feet, 8 inches, 8 lines; but to avoid fractions, we shall take it, with M. D'Anville, at 756 toises (1611 yards English).

Roman Miles.	Toises.	English Miles.	Fur.	Yds.
1	756	0	7	71
2	1512	1	6	142
3	2268	2	5	213
4	3024	3	5	64
5	3780	4	4	135
6	4536	5	3	206
7	5292	6	3	57
8	6048	7	2	128
9	6804	8	1	199
10	7560	9	1	50
11	8316	10	0	121
12	9072	10	7	192
13	9828	11	7	43
14	10584	12	6	114
15	11340	13	5	185
16	12096	14	5	36
17	12852	15	4	107
18	13608	16	3	178
19	14364	17	3	29
20	15120	18	2	100
21	15876	19	1	171
22	16632	20	1	22
23	17388	21	0	93
24	18144	21	7	164

## ROMAN MILES.

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Roman Miles.	Toises.	English Miles. Fur. Yards.		
25	18900	22	7	15
26	19656	23	6	86
27	20412	24	5	157
28	21168	25	5	8
29	21924	26	4	79
30	22680	27	3	150
31	23436	28	3	1
32	24192	29	2	78
33	24948	30	1	49
34	25704	31	1	0
35	26460	32	0	71
36	27216	32	7	142
37	27972	33	6	203
38	28728	34	6	64
39	29484	35	5	135
40	30240	36	4	206
41	30996	37	4	57
42	31752	38	3	128
43	32508	39	2	199
44	33264	40	2	50
45	34020	41	1	121
46	34776	42	0	192
47	35532	43	0	43
48	36288	43	7	108
49	37044	44	6	179
50	37800	45	6	30
100	75600	91	4	60
200	151200	183	0	120
300	226800	274	4	180
400	302400	366	1	20
500	378000	457	5	80
1000	756000	915	2	160

## TABLE XI.

*Grecian Feet reduced to French (and English) Feet.*

---

We have said that the French foot is divided into 1440 tenths of a line, of which the Roman foot contained 1306.

The proportion of the Roman foot to the Grecian foot being as 24 to 25, we shall have for the latter 1360 tenths of a line, and a very small fraction, which may be disregarded. 1360 tenths of a line give 11 inches 4 lines.

Grecian Feet.	Fr. Roy. Feet. Inch. Lines.	English Feet. Inch. Dec.
1	0 11 4	1 0,0786
2	1 10 8	2 0,1572
3	2 10 0	3 0,2358
4	3 9 4	4 0,3144
5	4 8 8	5 0,3930
6	5 8 0	6 0,4716
7	6 7 4	7 0,5502
8	7 6 8	8 0,6288
9	8 6 0	9 0,7074
10	9 5 4	10 0,7860
11	10 4 8	11 0,8646
12	11 4 0	12 0,9432
13	12 3 4	13 1,0218
14	13 2 8	14 1,1004
15	14 2 0	15 1,1790
16	15 1 4	16 1,2576
17	16 0 8	17 1,3362
18	17 0 0	18 1,4148
19	17 11 4	19 1,4934
20	18 10 8	20 1,5720
21	19 10 0	21 1,6506
22	20 9 4	22 1,7292
23	21 8 8	23 1,8078
24	22 8 0	24 1,8864

## GRECIAN FEET.

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Grecian Feet.	Fr. Roy. Feet. Inch. Lines.	English Feet. Inch. Dec.
25	23 7 4	25 1,9650
26	24 6 8	26 2,0436
27	25 6 0	27 2,1222
28	26 5 4	28 2,2008
29	27 4 8	29 2,2794
30	28 4 0	30 2,3580
31	29 3 4	31 2,4366
32	30 2 8	32 2,5152
33	31 2 0	33 2,5938
34	32 1 4	34 2,6724
35	33 0 8	35 2,7510
36	34 0 0	36 2,8296
37	34 11 4	37 2,9082
38	35 10 8	38 2,9868
39	36 10 0	39 3,0654
40	37 9 4	40 3,1440
41	38 8 8	41 3,2226
42	39 8 0	42 3,3012
43	40 7 4	43 3,3798
44	41 6 8	44 3,4584
45	42 6 0	45 3,5370
46	43 5 4	46 3,6156
47	44 4 8	47 3,6942
48	45 4 0	48 3,7728
49	46 3 4	49 3,8514
50	47 2 8	50 3,9300
100	94 5 4	100 7,86
200	188 10 8	201 3,72
300	283 4 0	301 11,58
400	377 9 4	402 7,44
500	472 2 8	503 3,3
600	566 8 0	603 11,16

According to this table, 600 Grecian feet give only 94 toises, 2 feet, 8 inches, instead of 94 toises 3 feet, at which we have estimated the stadium. This slight difference arises from our having, with M. D'Anville, to avoid fractions, taken the Roman mile at somewhat more, and the stadium at somewhat less, than its true value.

## TABLE XII.

*Stadia reduced to French Toises, Roman Miles, and English Measures.*

Stadia.	Fr. Toises.	Rom. Miles.	English Miles.	Fur.	Yds.	Dec.
1	94 $\frac{1}{2}$	$\frac{1}{8}$	0	0	201,4278	
2	189	$\frac{1}{4}$	0	1	182,8556	
3	283 $\frac{1}{2}$	$\frac{1}{2}$	0	2	164,2834	
4	378	$\frac{3}{4}$	0	3	145,7112	
5	472 $\frac{1}{2}$	$\frac{5}{8}$	0	4	127,1390	
6	567	$\frac{6}{8}$	0	5	108,5668	
7	661 $\frac{1}{2}$	$\frac{7}{8}$	0	6	89,9946	
8	756	1	0	7	71,4224	
9	850 $\frac{1}{2}$	$1\frac{1}{8}$	1	0	52,8502	
10	945	$1\frac{1}{2}$	1	1	34,2780	
11	1039 $\frac{1}{2}$	$1\frac{3}{8}$	1	2	15,7058	
12	1134	$1\frac{5}{8}$	1	2	217,1336	
13	1228 $\frac{1}{2}$	$1\frac{7}{8}$	1	3	198,5614	
14	1323	$1\frac{9}{8}$	1	4	179,9892	
15	1417 $\frac{1}{2}$	$1\frac{11}{8}$	1	5	161,4170	
16	1512	2	1	6	142,8448	
17	1606 $\frac{1}{2}$	$2\frac{1}{8}$	1	7	124,2726	
18	1701	$2\frac{1}{2}$	2	0	105,7004	
19	1795 $\frac{1}{2}$	$2\frac{3}{8}$	2	1	87,1282	
20	1890	$2\frac{5}{8}$	2	2	68,5560	
21	1984 $\frac{1}{2}$	$2\frac{7}{8}$	2	3	49,9838	
22	2079	$2\frac{9}{8}$	2	4	31,4116	
23	2173 $\frac{1}{2}$	$2\frac{11}{8}$	2	5	12,8394	
24	2268	3	2	5	214,2672	
25	2362 $\frac{1}{2}$	$3\frac{1}{8}$	2	6	195,6950	
26	2457	$3\frac{3}{8}$	2	7	177,1228	
27	2551 $\frac{1}{2}$	$3\frac{5}{8}$	3	0	158,5506	
28	2646	$3\frac{7}{8}$	3	1	139,9784	
29	2740 $\frac{1}{2}$	$3\frac{9}{8}$	3	2	121,4062	
30	2835	$3\frac{11}{8}$	3	3	102,8340	
35	3307 $\frac{1}{2}$	$4\frac{1}{8}$	4	0	9,9730	
40	3780	5	4	4	137,1120	
45	425 $\frac{1}{2}$	$5\frac{3}{8}$	5	1	44,2510	
50	4725	$6\frac{1}{8}$	5	5	171,390	

STADIA.

Stadia.	Fr. Toises.	Rom. Miles.	English Miles.	Fur.	Yds.	Dec.
55	5197½	6 <sup>7</sup> / <sub>8</sub>	6	2	78,529	
60	5670	7 <sup>1</sup> / <sub>8</sub>	6	6	205,668	
65	6142½	8 <sup>1</sup> / <sub>8</sub>	7	3	112,807	
70	6615	8 <sup>3</sup> / <sub>8</sub>	8	0	19,946	
75	7087½	9 <sup>3</sup> / <sub>8</sub>	8	4	147,085	
80	7560	10	9	1	54,224	
85	8032½	10 <sup>8</sup> / <sub>8</sub>	9	5	181,363	
90	8505	11 <sup>1</sup> / <sub>8</sub>	10	2	88,502	
95	8977	11 <sup>7</sup> / <sub>8</sub>	10	6	215,641	
100	9450	12 <sup>1</sup> / <sub>8</sub>	11	3	122,780	
200	18900	25	22	7	25,560	
300	28350	37 <sup>1</sup> / <sub>2</sub>	34	2	148,34	
400	37800	50	45	6	51,12	
500	47250	62 <sup>1</sup> / <sub>2</sub>	57	1	173,90	
600	56700	75	68	5	76,68	
700	66150	87 <sup>1</sup> / <sub>2</sub>	80	0	199,46	
800	75600	100	91	4	102,24	
900	85050	112 <sup>1</sup> / <sub>2</sub>	103	0	5,02	
1000	94500	125	114	3	127,80	
2000	189000	250	228	7	35,6	
3000	283500	375	343	2	163,4	
4000	378000	500	457	6	71,2	
5000	472500	625	572	1	199,0	
6000	567000	750	686	5	106,8	
7000	661500	875	801	1	14,6	
8000	756000	1000	915	4	142,4	
9000	850500	1125	1030	0	50,2	
10000	945000	1250	1144	3	58	
11000	1039500	1375	1258	6	185	
12000	1134000	1500	1373	2	92	
13000	1228500	1625	1487	5	219	
14000	1323000	1750	1602	1	126	
15000	1417500	1875	1716	5	33	
16000	1512000	2000	1831	0	160	
17000	1606500	2125	1945	4	67	
18000	1701000	2250	2059	7	194	
19000	1795500	2375	2174	3	101	
20000	1890000	2500	2288	7	8	

[The small difference in the value of the Roman miles, in the high numbers, observable between this Table and Table VII. arises from the neglect of the fraction in the latter, which it seemed more necessary to retain here, both for accuracy, and to prevent a still greater disagreement.—T.

## TABLE XIII.

*Stadia estimated in French Leagues of 2500 Toises each.*

Stadia.	Leagues. Toises.	Stadia.	Leagues. Toises.
1	— 94 $\frac{1}{2}$	55	2 197 $\frac{1}{2}$
2	— 189	60	2 670
3	— 283 $\frac{1}{2}$	65	2 1142 $\frac{1}{2}$
4	— 378	70	2 1615
5	— 472 $\frac{1}{2}$	75	2 2087 $\frac{1}{2}$
6	— 567	80	3 60
7	— 661 $\frac{1}{2}$	85	3 6532 $\frac{1}{2}$
8	— 756	90	3 1005
9	— 850 $\frac{1}{2}$	95	3 1477 $\frac{1}{2}$
10	— 945	100	3 1950
11	— 1039 $\frac{1}{2}$	110	4 395
12	— 1134	120	4 1340
13	— 1228 $\frac{1}{2}$	130	4 2285
14	— 1323	140	5 730
15	— 1417 $\frac{1}{2}$	150	5 1675
16	— 1512	160	6 120
17	— 1606 $\frac{1}{2}$	170	6 1065
18	— 1701	180	6 2010
19	— 1795 $\frac{1}{2}$	190	7 455
20	— 1890	200	7 1400
21	— 1984 $\frac{1}{2}$	210	7 2345
22	— 2079	220	8 790
23	— 2173 $\frac{1}{2}$	230	8 1735
24	— 2268	240	9 180
25	— 2362 $\frac{1}{2}$	250	9 1125
26	1 2457	260	9 2070
27	1 51 $\frac{1}{2}$	270	10 515
28	1 146	280	10 1460
29	1 240 $\frac{1}{2}$	290	10 2405
30	1 335	300	11 850
35	1 807 $\frac{1}{2}$	400	15 300
40	1 1280	500	18 2250
45	1 1752 $\frac{1}{2}$	600	22 1700
50	1 2225	700	26 1150

Stadia.	Leagues.	Toises.	Stadia.	Leagues.	Toises.
800	30	600	50000	1890	—
900	34	50	60000	2268	—
1000	37	2000	70000	2646	—
1500	56	1750	80000	3024	—
2000	75	1500	90000	3402	—
2500	94	1250	100000	3780	—
3000	113	1000	110000	4158	—
4000	151	500	120000	4536	—
5000	189	—	130000	4914	—
6000	226	2000	140000	5292	—
7000	264	1500	150000	5670	—
8000	302	1000	160000	6048	—
9000	340	500	170000	6426	—
10000	378	—	180000	6804	—
11000	415	2000	190000	7182	—
12000	453	1500	200000	7560	—
13000	491	1000	210000	7938	—
14000	520	500	220000	8316	—
15000	567	—	230000	8694	—
16000	604	2000	240000	9072	—
17000	642	1500	250000	9450	—
18000	680	1000	260000	9828	—
19000	718	500	270000	10206	—
20000	756	—	280000	10584	—
25000	945	—	290000	10962	—
30000	1134	—	300000	11340	—
40000	1512	—	400000	15120	—

## TABLE XIV.

*Athenian Money reduced to French (and English).*

I DO not mean to speak of the gold or copper, but only of the silver, money of Athens; the value of the former may easily be obtained from that of the latter.

The talent was equal to.....6000 drachmas.

The mina to.....100 dr.

The tetradrachm to.....4 dr.

And the drachma was divided into six oboli.

The value of the drachma cannot be precisely ascertained: the utmost we can do is, to approach it; and to this end it will be necessary to know its weight and fineness.

I have chosen to work on the tetradrachms, because they are more common than the drachmas, their other multiplies, or their subdivisions.

Some literary persons, on whose accuracy I can rely, were so obliging as to lend me their assistance in weighing a great number of these coins. I afterwards applied to M. Tillet, of the Academy of Sciences, Royal Assay-master \*. I shall say nothing of his intelligence, his love of the public good, or his zeal for the advancement of learning; but it is my duty to return him my thanks for having, at my request, made an assay of some tetradrachms I had received from Athens, ascertained their fineness, and compared their value with that of our money.

It will be proper to distinguish two kinds of tetradrachms: the more ancient, which were struck till about the time of Pericles, and perhaps to the end of the Peloponnesian war; and

\* Commissaire du Roi pour les Essais et Affinages des Monnoies.

those which are posterior to that æra. Both bear on one side the head of Minerva, and on the reverse an owl. On the latter coins the owl stands on a vase; and they also bear monograms, or names; and sometimes, though rarely, both.

1. *The more ancient tetradrachms.* These are of a ruder workmanship, less in diameter, and thicker than the others. The reverses exhibit traces more or less evident of the square form of the dies in the earlier ages.—See Mem. de l'Acad. des Bell. Lettr. tom. xxiv. p. 30.

Eisenschmid (De Ponder, et Mens. sect. 1. cap. 3.) has published one which, as he assures us, weighed 333 grains ( $273\frac{1}{2}$  grains Eng. Troy weight), which will give for the drachma  $83\frac{1}{4}$  gr. ( $68\frac{1}{2}$  gr. Eng.). We have weighed fourteen similar coins, the greater part of which are in the cabinet of the king of France; and those in the best preservation have only given  $324\frac{1}{4}$  grains. A like number are found in the Collection of Coins of Cities and States of the late Dr. Hunter (p. 48 et 49), the heaviest of which weighs  $265\frac{1}{2}$  grains, which corresponds to  $323\frac{1}{2}$  French.

Thus we have, on the one hand, a coin which, according to Eisenschmid, weighed 333 grains; on the other, twenty-eight coins, of which those in the best preservation weigh only 324. If this author did not commit a mistake, if other tetradrachms should be discovered of the same age and the same weight, we must allow that, on some occasions, they increased them to 332 or 336 grains; but we shall add that, in general, they weighed only about 324; and as, in the space of 2200 years, they must have lost something of their weight, we may estimate them at 328 grains, which will give it 82 grains for the drachma.

It was necessary to ascertain their fineness. M. Tillet made an assay of one which weighed 324 grains, and found that it was 11 deniers 20 grains fine\*; and that the almost pure silver

\* The fineness of silver is estimated in France by deniers and grains: each denier contains 24 grains, and pure silver is said to be 12 deniers fine. In the above metal therefore the alloy was 1-72 part, or  $\frac{1}{3}$  dwt. 8 gr. in a pound of silver.—T.

of which it consisted was intrinsically worth, according to the tarif price, 52 livres, 14 sols, 3 deniers the marc.

" This tetradrachm," says M. Tillet, " was therefore intrinsically worth 3 livres, 14 sols (3s. 1d.) ; whereas 324 grains of silver, of the value of the French crowns, are only worth 3 livres, 8 sols (2s. 10d.).

" But the value of the silver in both cases, considered as money, and charged with the expences of fabrication, and the right of seignorage, receives some augmentation above that of unwrought metal; and hence it is that a marc of silver, consisting of eight crowns of 6 livres and three pieces of 12 sous, is, by the authority of the sovereign, rendered, in commercial circulation, worth 49 livres, 46 sols, that is to say, 1 livre 7 sols more than another uncoined marc of the same silver with the crowns." We must pay attention to this augmentation, if we wish to know the true value of such a tetradrachm in our present money.

It follows from the experiments and observations of M. Tillet, that a marc of tetradrachms, each of the weight of 324 grains (266 gr. Eng.), and 11 deniers 20 grains fine, would now be worth in commerce 54 livres, 3 sols, 9 deniers (2l. 5s. 1 $\frac{1}{4}$ d.); each tetradrachm 3 livres 16 sols (3s. 2d.); each drachma 19 sols (9 $\frac{1}{4}$ d.); and the talent 5700 livres (237l. 10s.).

If the tetradrachm weigh 328 grains (269 $\frac{1}{2}$  gr. Eng.), and the drachma 82, the latter will be worth 19 sols and about 3 deniers, and the talent 5775 livres (240l. 12s. 6d.) nearly.

If we take the retradrachm at 332 grains (272 $\frac{1}{2}$  gr. Eng.), the drachma weighing 83 grains, will be worth 19 sols and about 6 deniers (9 $\frac{1}{4}$ d.), and the talent nearly 5850 livres (243l. 15s.).

Estimating the weight of the tetradrachm at 336 grains (276 gr. Eng.), and that of the drachma at 84, the value of the latter will be 19 sols 9 deniers, and the talent about 5925 livres (246l. 17s. 6d.).

Lastly, if we allow 340 grains (279 gr. Eng.) for the

weight of the tetradrachm, and 85 for that of the drachma, the latter will be worth about 1 livre (10d.) and that of the talent about 6000 livres (250l.)

It is unnecessary to remark that, if the tetradrachm be estimated at a less weight, the value of the drachma and the talent will diminish in proportion.

2. *Less ancient tetradrachms.* These were current during four or five centuries, and are much more numerous than the preceding ones, from which they differ in the shape, workmanship, monograms, names of magistrates, and other peculiarities which their reverses present; and especially by the rich ornaments with which the head of Minerva is decorated. There is even reason to conjecture that the engravers designed this head from the celebrated statue in the citadel of Athens. Pausanius (lib. 1. cap. 24. p. 57.) observes that, among other ornaments, Phidias had represented a griffin on each side of the helmet of the goddess; and this symbol is, in fact, seen on the tetradrachms which are posterior to the time of that artist, but never on those which are more ancient.

We have weighed above a hundred and sixty of these tetradrachms. The cabinet of the king of France contains more than a hundred and twenty. The heaviest weigh 320 grains (263 gr. Eng.), but the number of these is very small; the greater part only weigh 315, 314, 313, 312, 310, 306, &c. or a little more or less, according to the different degrees of their preservation. There are some of a much inferior weight, because they are of baser metal.

From among more than ninety tetradrachms, described, with their weight, in the Collection of the Coins of Cities and States of the late Dr. Hunter, published with great care in England, seven or eight weigh more than 320 French grains; one among others, which bears the name of Mentor and Moschion, weighs  $271\frac{1}{4}$  grains English, or about 331 French; and this is the more remarkable, because, of five other coins from the same cabinet, with the same names, the heaviest does not weigh more than 318 French grains, and the lightest only 312,

which is the same weight as that of a similar coin in the cabinet of the king of France. I expressed my surprise at this to Mr. Combe, the editor of that excellent collection, who was so obliging as to examine anew the weight of the tetradrachm in question, and found that it had been accurately given. This coin, however, proves that there was an augmentation in the weight of the money, which had no consequences.

Though the greater part of the tetradrachms that are come down to us have been diminished by the wear, and other accidents, we cannot but perceive, from a general inspection, that the weight of the silver coin suffered a diminution. Was this successive? At what limit did it stop? These queries are difficult to resolve; since, in coins of the same age, we sometimes find a remarkable uniformity in the weight, and sometimes a difference no less extraordinary. Of three tetradrachms which bear the names of Phanocles and Apollonius (Collection of Hunter, p. 54.), one weighs 253 grains, the other 235½, and the third 253½ English Troy weight; or about 308½, 308½, 309 grains French; while nine others, with the names of Nestor and Mnaseas, diminish gradually from about 320 to about 310 French grains, (*ibid.*, p. 53).

Besides the accidents which have diminished the weight of all ancient coins, it appears that the Greek moneyers, being obliged to coin so many drachmas to the mina, or the talent, as ours are to strike such a number of twelve sol pieces to the marc, were less attentive, than we are at present, to render the weight of each piece of money equal.

In this research we are stopped short by another difficulty. The Athenian tetradrachmas have no date; and I know only one the fabrication of which can be referred to any determinate time. It was struck by command of the tyrant Aristion, who, in the year 88 before Christ, having seized on Athens, was besieged in that city by Sylla. It bears on one side the head of Minerva, and on the other a star within a crescent, as on the coins of Mithridates. Around this is the name of that prince, that of Athens, and that of Aristion. It is in the col-

lection of Dr. Hunter. Mr. Combe, to whom I applied to obtain the weight of this coin, was so obliging as to ascertain it at my request, and to inform me that it weighs 254 grains English, which are equivalent to  $309\frac{1}{2}$  grains French. Two other tetradrachms, from the same cabinet, on which the name of the same Aristion is found, together with two other names, weigh from 313 to 314 French grains.

Amid so many varieties, all of which I cannot here enumerate, I have judged it most adviseable to choose a mean. We have already seen, that before and in the time of Pericles, the weight of the drachma was 81, 82, and even 83 French grains. I imagine that in the following century, in which age I suppose Anarcharsis to have travelled, it had fallen to 79 grains, which gives 316 grains for the tetradrachm. I take this for the standard, because it is nearest the weight of the greater part of tetradrachms which are in the best preservation.

It appears that when the weight of the tetradrachms was diminished, they were also adulterated; but in confirmation of this supposition many trials cannot be made. M. Tillet has made an assay of two tetradrachms; one of which weighed 311 grains and about two-thirds, and the other  $310\frac{1}{2}$ . The former was found to be 11 deniers 12 grains fine, and consequently had only  $\frac{1}{25}$  part alloy; and the other was 11 deniers 9 grains fine.

Taking the weight of the tetradrachm at 316 grains, and supposing it 11 deniers 12 grains fine, M. Tillet estimates the value of the drachma to have been equivalent to 18 sols (9d.) and a quarter of a denier of our money. We shall disregard this fraction of the denier, and say, that taking these to have been, as they probably were, the true weight and fineness, the value of the talent was 5400 livres (225l.). It is from this valuation that I have drawn up the following table. If, supposing the tetradrachm of the same fineness, we allow it to weigh only 312 grains; the drachma, which will then weigh only 78 grains, will be worth only 17 sols 9 deniers ( $8\frac{1}{2}$ d.) and the talent 5325 livres (221l. 17s. 6d.). Thus diminishing or

augmenting the weight of the drachma by a grain, diminishes or augments the value of that drachma by three deniers (half a farthing); and that of the talent by 75 livres (3l. 2s. 6d.), supposing the silver always of the same fineness.

To estimate the comparative value of the Athenian and our money to greater exactness, it would be necessary to compare the respective value of commodities. But I have found so many variations in the prices of those of Athens, and so little assistance in ancient authors, that I have abandoned this design. Besides, the Table which I here give, only required a general approximation to the true value.

In it, as I have already said, I suppose the drachma to weigh 79 grains, and to be 11 deniers 12 grains fine. The Table is only relative to the second kind of tetradrachms.

Drachmas.	Livres. Sols.	L.	S.	D.
1	— 18	0	0	9
The obolus, the 6th part of the drach.	{ — 3	0	0	1½
2	1 16	0	1	6
3	2 14	0	2	3
4	3 12	0	3	0
5	4 10	0	3	9
6	5 8	0	4	6
7	6 6	0	5	3
8	7 4	0	6	0
9	8 2	0	6	9
10	9 0	0	7	6
11	9 18	0	8	3
12	10 16	0	9	0
13	11 14	0	9	9
14	12 12	0	10	6
15	13 10	0	11	3
16	14 8	0	12	0
17	15 0	0	12	9
18	16 4	0	13	6
19	17 2	0	14	3
20	18 0	0	15	0
21	18 18	0	15	9
22	19 16	0	16	6
23	20 14	0	17	3
24	21 12	0	18	0

## ATHENIAN MONEY.

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Drachmas.	Livres. Sols.	L.	S.	D.
25	22 10	0	18	9
26	23 8	0	19	6
27	24 6	1	0	3
28	25 4	1	1	0
29	26 2	1	1	9
30	27 0	1	2	6
31	27 18	1	3	3
32	28 16	1	4	0
33	29 14	1	4	9
34	30 12	1	5	6
35	31 10	1	6	3
36	32 8	1	7	0
37	33 6	1	7	9
38	34 4	1	8	6
39	35 2	1	9	3
40	36 0	1	10	0
41	36 18	1	10	9
42	37 16	1	11	6
43	38 14	1	12	3
44	39 12	1	13	0
45	40 10	1	13	9
46	41 8	1	14	6
47	42 6	1	15	3
48	43 4	1	16	0
49	44 2	1	16	9
50	45 0	1	17	6
51	45 18	1	18	3
52	46 16	1	19	0
53	47 14	1	19	9
54	48 12	2	0	6
55	49 10	2	1	3
56	50 8	2	2	0
57	51 6	2	2	9
58	52 4	2	3	6
59	53 2	2	4	3
60	54 0	2	5	0
61	54 18	2	5	9
62	55 16	2	6	6
63	56 14	2	7	3
64	57 12	2	8	0
65	58 10	2	8	9
66	59 8	2	9	6
67	60 6	2	10	3
68	61 4	2	11	0
69	62 2	2	11	9

Drachms.	Livres. Sols.	L.	S.	D.
70	63 0	2	12	6
71	63 18	2	13	3
72	64 16	2	14	0
73	65 14	2	14	9
74	66 12	2	15	6
75	67 10	2	16	3
76	68 8	2	17	0
77	69 6	2	17	9
78	70 4	2	18	6
79	71 2	2	19	3
80	72 0	3	0	0
81	70 18	3	0	9
82	73 16	3	1	6
83	74 14	3	2	3
84	75 12	3	3	0
85	76 10	3	3	9
86	77 8	3	4	6
87	78 6	3	5	3
88	79 4	3	6	0
89	80 2	3	6	9
90	81 0	3	7	6
91	81 18	3	8	3
92	82 16	3	9	0
93	83 14	3	9	9
94	84 12	3	10	6
95	85 10	3	11	3
96	86 8	3	12	0
97	87 6	3	12	9
98	88 4	3	13	6
99	89 2	3	14	3
Minæ.				
100 dr. or 1	90 0	3	15	0
200 dr. or 2	180 0	7	10	0
300 dr. or 3	270 0	11	5	0
400 dr. or 4	360 0	15	0	0
500 dr. or 5	450 0	18	15	0
600 dr. or 6	540 0	22	10	0
700 dr. or 7	630 0	26	5	0
800 dr. or 8	720 0	30	0	0
900 dr. or 9	810 0	33	15	0
1000 dr. or 10	900 0	37	10	0
2000 dr. or 20	1800 0	75	0	0
3000 dr. or 30	2700 0	112	10	0
4000 dr. or 40	3600 0	150	0	0
5000 dr. or 50	4500 0	187	10	0
6000 dr. or 60 minæ make the talent.				

Talents.	Livres.	L.	Talents.	Livres.	L.
1	5400	225	60	324000	13500
2	10800	450	70	378000	15750
3	16200	675	80	432000	18000
4	21600	900	90	486000	20250
5	27000	1125	100	540000	22500
6	32400	1350	200	1080000	45000
7	37800	1575	300	1620000	67000
8	43200	1800	400	2160000	90000
9	48600	2025	500	2700000	112500
10	54000	2250	600	3240000	135000
11	59400	2475	700	3780000	157500
12	64800	2700	800	4320000	180000
13	70200	2925	900	4860000	202500
14	75600	3150	1000	5400000	225000
15	81000	3375	2000	10800000	450000
16	86400	3600	3000	16200000	675000
17	91800	3825	4000	21600000	900000
18	97200	4050	5000	27000000	1125000
19	102600	4275	6000	32400000	1350000
20	108000	4500	7000	37800000	1575000
25	135000	5625	8000	43200000	1800000
30	162000	6750	9000	48600000	2025000
40	216000	9000	10000	54000000	2250000
50	270000	11250			

## TABLE XV.

*Grecian Weights reduced to French and English.*

The Attic talent weighed 60 minæ, or 6000 drachmas. We take the weight of the drachma at 79 French grains. With us the gros contains 72 grains, the ounce 8 gros or 576 grains, the marc 8 ounces or 4608 grains, and the pound 2 marcs or 9216 grains.

Brachmas.	French Weight. Oz. Gros. Grains.	Eng. Troy. Weig ht. Oz. Dwt. Gr. Dec.
1	— 1 7	— 2 16,9
2	— 2 14	— 5 9,8
3	— 3 21	— 8 2,7
4	— 4 28	— 10 19,6
5	— 5 35	— 13 12,5
6	— 6 42	— 16 5,4
7	— 7 49	— 18 22,3
8	1 0 56	1 1 15,2
9	1 1 63	1 4 8,1
10	1 2 70	1 7 1,0
11	1 4 5	1 9 17,9
12	1 5 12	1 12 10,8
13	1 6 19	1 15 3,7
14	1 7 26	1 17 20,6
15	2 0 33	2 0 13,5
16	2 1 40	2 3 6,4
17	2 2 47	2 5 23,3
18	2 3 54	2 8 16,2
19	2 4 61	2 11 9,1
20	2 5 68	2 14 2,0
21	2 7 3	2 16 18,9
22	3 0 10	2 19 11,8
23	3 1 17	3 2 4,7
24	3 2 24	3 4 21,6
25	3 3 31	3 7 14,5
26	3 4 38	3 10 7,4

## GRECIAN WEIGHTS.

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Drachmas.	Liv.	Mar.	Oz.	Gros.	Grains.	Lib.	Oz.	Dwt.	Gr. D.
27 —	—	—	3	5	45	—	3	13	0,3
28 —	—	—	3	6	52	—	3	15	17,2
29 —	—	—	3	7	59	—	3	18	10,1
30 —	—	—	4	0	66	—	4	1	3,0
31 —	—	—	4	2	1	—	4	3	19,9
32 —	—	—	4	3	8	—	4	6	12,8
33 —	—	—	4	4	15	—	4	9	5,7
34 —	—	—	4	5	22	—	4	11	22,6
35 —	—	—	4	6	29	—	4	14	15,5
36 —	—	—	4	7	36	—	4	17	8,4
37 —	—	—	5	0	43	—	5	0	1,3
38 —	—	—	5	1	50	—	5	2	18,2
39 —	—	—	5	2	57	—	5	5	11,1
40 —	—	—	5	3	64	—	5	8	4,0
41 —	—	—	5	4	71	—	5	10	20,9
42 —	—	—	5	6	6	—	5	13	13,8
43 —	—	—	5	7	13	—	5	16	6,7
44 —	—	—	6	0	20	—	5	18	23,6
45 —	—	—	6	1	27	—	6	1	16,5
46 —	—	—	6	2	34	—	6	4	9,4
47 —	—	—	6	3	41	—	6	7	2,3
48 —	—	—	6	4	48	—	6	9	19,2
49 —	—	—	6	5	55	—	6	12	12,1
50 —	—	—	6	6	62	—	6	15	5,0
60 —	—	1	0	1	60	—	8	2	6
70 —	—	1	1	4	58	—	9	9	7
80 —	—	1	2	7	56	—	10	16	8
90 —	—	1	4	2	54	—	1	0	9
100 Drach. or one Mina.	—	1	5	5	52	—	1	1	10
2 —	—	1	1	3	32	—	2	3	20
3 —	—	2	1	1	12	—	3	4	6
4 —	—	3	0	6	64	—	4	6	16
5 —	—	4	0	4	44	—	5	7	2
6 —	—	5	0	2	24	—	6	9	12
7 —	—	6	0	0	4	—	7	10	22
8 —	—	6	1	5	56	—	9	0	8
9 —	—	7	1	3	36	—	10	1	18
10 —	—	8	1	1	16	—	11	3	4
11 —	—	9	0	6	68	—	12	4	14
12 —	—	10	0	4	48	—	13	6	0
13 —	—	11	0	2	28	—	14	7	10
14 —	—	12	0	0	8	—	15	9	20
15 —	—	12	1	5	60	—	16	10	6
16 —	—	13	1	3	40	—	18	0	16
17 —	—	14	1	1	20	—	19	1	2

## GRECIAN WEIGHTS.

Mins.	Liv.	Mar.	Oz.	Gros.	Grains.	Lib.	Oz.	Dwt.	Gr.	
18	—	15	0	6	7	0	20	3	7	12
19	—	16	0	4	4	52	21	4	17	22
20	—	17	0	2	2	32	22	6	8	8
21	—	18	0	0	0	12	23	7	18	18
22	—	18	1	5	5	64	24	9	9	4
23	—	19	1	3	5	44	25	10	19	14
24	—	20	1	1	1	24	27	0	10	0
25	—	21	0	6	7	4	28	2	0	10
26	—	22	0	4	4	56	29	3	10	20
27	—	23	0	2	2	36	30	5	1	6
28	—	24	0	0	0	16	31	6	11	16
29	—	24	1	5	5	68	32	8	2	2
30	—	25	1	3	3	48	33	9	12	12
35	—	30	0	0	0	20	39	5	4	14
40	—	34	0	4	4	64	45	0	16	16
45	—	38	1	1	1	36	50	8	8	18
50	—	42	1	5	6	8	56	4	0	20
60	Mins, or one Tal.	51	0	6	7	24	67	7	5	0
2	—	102	1	5	6	48	135	2	10	0
3	—	154	0	4	6	0	202	9	15	0
4	—	205	1	3	5	24	270	5	0	0
5	—	257	0	2	4	48	338	0	5	0
6	—	308	1	1	4	0	405	7	10	0
7	—	360	0	0	3	24	473	2	15	0
8	—	411	0	7	2	48	540	10	0	0
9	—	462	0	6	2	0	608	5	5	0
10	—	514	1	5	1	24	676	0	10	0
20	—	1028	1	2	2	48	1252	1	0	0
30	—	1542	1	7	4	0	2028	1	10	0
40	—	2057	0	4	5	24	2704	2	0	0
50	—	2571	1	1	6	48	3380	2	10	0
60	—	3085	1	7	0	0	4056	3	0	0
70	—	3600	0	4	1	24	4732	3	10	0
80	—	4114	1	1	2	48	5408	4	0	0
90	—	4628	1	6	4	0	6084	4	10	0
100	—	5143	0	3	5	24	6760	5	0	0
500	—	25716	0	2	2	48	33802	1	0	0
1000	—	51432	1	4	5	24	67604	2	0	0
2000	—	102864	1	1	2	48	135208	4	0	0
3000	—	154296	1	6	0	0	202812	6	0	0
4000	—	205729	0	2	5	24	270416	8	0	0
5000	—	257161	0	7	2	48	338020	10	0	0
10000	—	514322	1	6	5	24	676041	8	0	0

AN  
ALPHABETIC TABLE  
OF  
COMPARATIVE GEOGRAPHY.  
ADAPTED TO THE  
TRAVELS OF ANACHARSIS.

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A.

- ABDERA, a Greek town of Thrace, on the coast of the Ægean Sea—now *Ruins* on Cape Baloustra.
- Abia, a town of Messenia.
- Abydos, a Greek town in Asia, on the Hellespont—now *Nagara*, a village and ruins.
- Academy, a garden and gymnasium, without the walls of Athens.
- Acarnania, a country of Greece—now *La Carnia*, a province.
- Acanthus, a town of Chalcidice—now *Hierisos*, a town.
- Achaia, a country of Greece, in the Peloponnesus—the northern part of the Morea.
- Acharnæ, a borough of Attica—*Menidi*, a village.
- Achelous, a river of Acarnania—now the *Aspro-Potamo*, or *White River*.
- Acheron, a river of Epirus—a river which flows out of the lake *Joannina*.
- Adranum, a Greek town in Sicily—*Aderno*, a small town.
- Adriatic Sea. See Sea.

Ægaleus, a mountain of Messenia.

Ægean Sea. *See Sea.*

Ægesta, a Greek town in Sicily—*Calatafimi*, a place in ruins.

Ægina, an island in the Saronic Sea—*Engia Isle*.

Ægira, a town of Achaia—*Ruins*.

Ægium, the principal town of Achaia—*Vostitza*, a small town.

Ægos-Potamos, a river of the Thracian Chersonesus—the river *Indgir-Liman*.

Ænianes, a people of Thessaly.

Ænos, a Greek town of Thrace, on the coast of the Ægean Sea—*Eno*, town.

Æolis, or Æolia, a country of Asia Minor, opposite the island of Lebos, which also made a part of it—the coasts of the *liva of Karasi*.

Æolians of Greece. Under this name were comprehended all the nations of Greece, which derived their origin from Æolus, son of Hellen; as the Thessalians, Locrians, &c. and their colonies.

Ætna, a mountain in Sicily—Mount *Etna*; or *Gibel*.

Ætolia, a country of Greece—the country to the north of *Lepanto*.

Africa. *See Libya.*

Aganippe, a fountain in Bœotia.

Agrigentum, a Greek city in Sicily—*Girgenti*, a town.

Ajax (Tomb of), in Troas, on the shore of the Hellespont—*In-Tepé*, a barrow or hill.

Alesïeum, a town of Elis.

Alephira, a town of Arcadia.

Alpenus, a town of the Locrians, near Thermopylæ.

Alpheus, a river of Peloponnesus—*Raphia*, river.

Altis, a sacred grove near Olympia.

Amazons, a warlike nation of Asia, composed of women which dwelt on the banks of the Thermodon, on the southern side of the Pontus Euxinus—It no longer existed in the time of Anacharsis.

Ambracia, a town of Epirus—*L'Arta*, a town.

Ambracia (Gulf of), between Epirus and Acarnania—Gulf of *L'Arta*.

Ambryssus, a town of Phocis—*Distome*, a village and ruins.

Ammon, a place in Libya—*Sant-Rich*, an inhabited district, surrounded by sands.

Amorgos, (Island), one of the Cyclades—*Amorgo*, isle.

Amphipolis, a Greek town of Macedonia—*Emboli*, a small town.

Amphissa, the capital of the Ozolian Locrians—*Salone*, a town.

Amyclæ, a town of Laconia—*Sclavo-Chori*, a village.

Anactorium, a town of Acarnania—*Azio*, a place in ruins.

Anaphe (Island), one of the Cyclades—*Nanfio*, isle.

Andros (Island), one of the Cyclades—*Andro*, isle.

Anthedon, a town of Bœotia.

Anthela, a town of Thessaly, near Thermopylæ.

Anthemus, a town of maritime Thrace, or Macedonia.

Anticyra, a town of Phocis, on the Gulf of Crissa—*Aspro-Spitia*, a village and ruins.

Antissa, a town of the island of Lesbos—*Porto-Sigri*, a village and castle.

Aornus, or Avernus, a place in Epirus—*Val dell'Orso*.

Aphetæ, a place and promontory in Thessaly—*Cabo Passara*.

Aphidna, a borough of Attica.

Apollonia, a Greek town of Sicily.

Arabia, a great country of Asia—*Arabia*.

- Araxus, a pomontory of Achaia—*Cap. Papa*.
- Arcadia, a country of Greece, in Peloponnesus—The interior of the Morea.
- Arethon, a river of Epirus—The river *L'Artă*.
- Arethusa, a fountain in the city of Syracuse, in Sicily.
- \_\_\_\_\_, a fountain in the city of Chalcis, in Eubœa.
- Argolis, a country of Greece, in Peloponnesus—The eastern part of the Morea.
- Argos, the capital of Argolis—*Argos*, a town.
- Arisba, a town of the island of Lesbos—Long since destroyed : no remains at present exist.
- Armenia, a great country of Asia, subject to the king of Persia—*Armenia*, and a part of Mesopotamia ; at present called *Al-Gezira*.
- Arne, a town of Thessaly.
- Artemisium, a temple of Diana, in the island Eubœa, on the coast.
- Arvisia, a district of the island of Chios—The territory of *St. Helena*.
- Ascra, a small town of Bœotia.
- Asia, one of the three great divisions of the ancient world—*Asia*.
- Asia Minor, or rather Lower Asia, a large part of Asia, which was the nearest to Europe, and in which the Greeks had their principal settlements. It contained several provinces, and was entirely subject to the king of Persia—*Asia-Minor*, or *Anadoli*.
- Asinarus, a river of Sicily—The river *Nota*.
- Asopus, a town of Laconia—*Asopo*, or *Castel Rampani*, a small town and castle.
- Asopus, a river of Bœotia—*Asopo*, river.
- Asopus, a river of Thessaly, in Trachinia.
- Assyria, a great country of Asia, of which Babylon was

the capital, and which was subject to the king of Persia—*Curdistan*, part of Mesopotamia, or *Al-Gezria*, and *Irak Arabi*, provinces of Turkey.

*Astacus*, a maritime city of Bithynia—Long since destroyed : no remains at present existing.

*Astypalæa*, (Island), one of the Sporades—*Stanpalia*, isle.

*Atarnea*, a town of Mysia—*Aiasma Keui*, a town.

*Athamania*, a district of Epirus—*Ano-Vlakia*, a country.

*Athens*, the capital of Attica, and one of the most powerful cities of Greece—*Athenes*, city and ruins.

*Athos* (Mount), in Chalcidice, on the coast of the *Ægean Sea*—*Athos*, or *Monte Santo*.

*Atlantic Sea*. See *Sea*.

*Atlantica*, an imaginary island in the sea of that name, which appears to have been a fiction of Solon or Plato, and never to have really existed.

*Attica*, a country of Greece—The territory of the city of *Athenes!* e

*Aulis*, a town and port of Bœotia—*Micro-Vathi*, or the *little-port*.

*Avernus*. See *Aornus*.

## B.

*Babylon*, the capital of Assyria, and one of the residences of the kings of Persia—Ruins near *Hella*.

*Bactriana*, a great country of Asia, subject to the king of Persia—The country of *Balk*, part of *Independent Tartary*.

*Belmina*, a strong town of Laconia.

*Bœotia*, a country of Greece—The territories of *Livadia* and *Thiva*.

*Biblinus*, a river in the island of Naxos.

*Biblis*, a fountain near Miletus—A fountain near the village of *Iechil-Keui*.

Bisanthe, a town of Thrace, on the Propontis—*Rodesta*, a town.

Bithynia, a country of Asia Minor, on the coast of the Propontis and Pontus Euxinus—The *liva* of *Kodgea-ili*.

Boristhenes, a great river of Scythia—The *Dneiper*.

Bosphorus (Cimmerian), a strait which joins the Palus Maeotis to the Pontus Euxinus—*Strait of Caffa*.

Bosphorus (of Thrace), the strait which joins the Pontus Euxinus to the Propontis—*The Canal or Strait of Constantinople*.

Brauron, a borough of Attica—*Vraona*, a village.

Brutii, a people of Italy—They inhabited the *Two Calabrias*, provinces of the kingdom of Naples.

Brysea, a town of Laconia.

Bulis, a town of Phocis—*Ruins*.

Bura, a town of Achaia—*Peruitza*, a town.

Buthroton, a town of Epirus—*Butrinto*, a small town.

Byblos, a town of Phoenicia—*Gebail*, a small town.

Byzantium, a Greek town in Thrace, on the Propontis—Part of the city of *Constantinople*.

### C.

Cadir (Strait of). See Pillars of Hercules.

Cayster, a river of Ionia—*Kontchouk-Minder*, or the *Little Maeander*.

Calydon, a town of Aetolia.

Calypso (Isle of), on the coast of Italy, near Croton—A Rock near *Cape Colonna*.

Camarina, a Greek city of Sicily—*Camarana*, a village and ruins.

Camirus, a small town of the island of Rhodes—*Camira*, a village.

Caphyæ, a town of Arcadia.

- Cappadocia, a country of Asia Minor—*Caramania*.  
Caressus, or Coresus, a town and port of the Isle of Ceos—*Port Cabia*.  
Caria, a country of Asia Minor—*Mentech-iili*, or the *liva* of *Mentech*, and part of that of *Aidin*.  
Carthage, a great city on the coast of Libya, or Africa—*Ruins* near the city of *Tunis*.  
Carystus, a town of the island of Eubœa—*Caristo*, or *Castel Rosso*, a town and castle.  
Caspian Sea. *See* Sea.  
Cassiterides, islands in the Atlantic Ocean—The Scilly Isles; or perhaps, the British Islands.  
Castalia, a fountain near the town of Delphi.  
Catana, a Greek town of Sicily—*Catania*.  
Caunus, a maritime town of Caria—*Kaiguez* or *Zuingi*, a town.  
Celts, a great people of Europe, inhabiting Gaul or Celtaica—The *French*.  
Cenchræa, the port of Corinth, or the Saronic Sea—*Kirkrios*, a village and port.  
Centaurs, an ancient people of Thessaly—They no longer existed in the time of Anacharsis.  
Ceos, (Isle of), one of the Cyclades—*Zea*, isle.  
Cephallenia, an island in the Ionian Sea—*Cefalonia*.  
Cephisus, a river of Phochis.  
Cephisus, a river which flows near Athens—The river *Cefissia*.  
Cephisus, another river near Eleusis.  
Ceramicus without the Walls, a village of Attica, near Athens—*Sepolia*, a village.  
Chaeronea, a town of Bœotia—*Caprena*, a town.  
Chalcedon, a Greek town of Bithynia on the Propontis—*Kadi-Keui*, a town.

Chalcidice, a district of maritime Thrace, or rather of Macedonia, on the Ægean Sea—The country near Mount Athos.

Chalcis, the principal city of the island of Eubœa—*Egripo*, or as commonly called *Negropont*.

Chaldaeans, a people of Asia, in the environs of Babylon—They inhabited *Irac Arabi*, a province of Asiatic Turkey.

Chaonins (Chaones), a people of Epirus—They inhabited a part of *Albania*, on the coast.

Chen, a place in Laconia.

Chersonesus (Thracian), a peninsula between the Propontis and the Ægean Sea—Peninsula of *Gallipoli*.

Chersonesus (Taurica), a peninsula between the Palus Maeotis and the Pontus Euxinus—The *Crimea*.

Chios, an island of the Ægean Sea, making part of Ionia—*Chio*, isle.

Chrysopolis, a small town of Asia, on the Bosphorus of Thrace—*Scutari*, a village.

Chrysorrhoas, a river near Troezen—The river *Damala*.

Cilicia, a country of Asia Minor—The country of *Itch'il* and *Anadolui*.

Cirphis, a mountain of Phocis—Mount *Stiva*.

Cirrha, a maritime town of Phocis—Port of *Salone*.

Cissians, a people of Susiana in Asia—They inhabited the territory of *Ahwaz*, in *Khusistan*, a province of Persia.

Cithæron, a mountain between Attica and Bœotia—Mount *Elatea*.

Clazomenæ, a city of Ionia, in Asia Minor—*Isle St. John*, and ruins in the gulf of Smyrna.

Clitor, a town of Arcadia—*Gardichi*, a town.

Cnîdus, a city of Doris, in Asia Minor—Port *Genêvois*, and ruins.

**Cnossus**, one of the two principal cities of the island of Crete—*Enadieh*, convent and ruins.

**Cocytus**, a river of Epirus—a river which flows out of the lake *Joannina*.

**Colchis**, or **Colchos**, a large country of Asia, on the shore of the Pontus Euxinus—*Mingrelia*, *Guriel*, and *Imeritia*.

**Colonos**, a borough of Attica—Church of *St. Euphemia*.

**Colonides**, a small town of Messenia.

**Colophon**, a city of Ionia, in Asia Minor—No vestage of it now remains.

**Copais (Lake)**, in Bœotia—Lake of *Livadia*.

**Corcyra**, more anciently the island of the Phœacians, in the Ionian sea—*Corfu*, isle.

**Corinth**, the capital of Corinthia, in Peloponnesus—

**Corinth**, a town at present almost in ruins.

**Corone**, a town of Messenia—*Coron*, town.

**Coronea**, a town of Bœotia.

**Corsica**, or rather **Cyrne**, an island in the Tyrrhene Sea—*Corsica*.

**Coricius (Cave)**, in Phocis—*Cavern* of the fountain *Drosenigo*.

**Cos (Island)**, one of the Sporades, making part of Doris—*Stan-Co*, island.

**Cotylius**, a mountain of Arcadia.

**Crete (Island)**, the most southern and largest island in the Ægean Sea—*Candia*.

**Crissa (Sea of)** See Sea.

**Cromyon**, **Crommyon** or **Cremmyon**, a place in Corinthia—*Soussa Keui*, village.

**Croton**, a Greek city in Italy—*Cortona*, town.

**Cumæ**, a Greek town in Italy—Ruins near Naples.

**Cyclades**, a cluster of islands in the Ægean sea—They have at present no collective name.

Cydnus, a river of Cilicia in Asia—River *Tarsus*.

Cydonia, a town of the island of Crete—*Acladia*, village and ruins.

Cyllene, a maritime town of Elis—*Chiarenza*, town.

Cyllene, a mountain of Arcadia—*Tricara*, mountain.

Cyme, the principal city of Æolis, in Asia Minor, *Nemourt*, a small town.

Cynætha, a town of Arcadia—*Calavrita*, town.

Cynosarges, a garden and gymnasium, without the walls of Athens.

Cynthus, a mountain in the isle of Delos.

Cyparissia, a town of Messenia—*Arcadia*, town.

Cyrenaica, a country of Africa or Libya, subject to the king of Persia—Country of *Derna*.

Cyrene, a Greek city, the capital of Cyrenaica—*Curin*, a small place, and ruins.

Cythera, an island to the south of Laconia—*Cerigo*, isle.

Cythnos, (Island), one of the Cyclades—*Thermia*, isle.

Cyzicum or Cyzicus, a Greek city, on an island of the same name, in the Propontis—Ruins near the town of *Artaki*.

## D

Decelia, a village and castle of Attica.

Delium, a small town of Bœotia.

Delos (Island), the smallest, but most celebrated of the Cyclades—*Delos*, the smallest of two islands, called *Sdiles* by the pilots.

Delphi, a celebrated town of Phocis—*Castri*, village.

Dodona, a town of Epirus.

Dolopes, a people of Thessaly—They were almost extinct in the time of Anacharsis.

Doris, a district of Caria in Asia Minor, which also included several islands of the Ægean sea—The peninsula situate between the gulf of *Stan-Co*, and that of *Simai*.                    1

**Dorians of Greece**—Under this name were comprehended all the nations of Greece which derived their origin from Dorus the son of Hellen, as the Lacedæmonians, the Messenians, the Argives, the Corinthians, &c. &c. and their colonies.

**Doriscus (Plain of)**, in Thrace—Plain of *Roumigick*.

**Dyme**, a town of Achaia.

**Dyspontium**, a town of Elis.

## E

**Ecbatana**, the capital of Media, and one of the residences of the kings of Persia—*Hamadan*, city.

**Egypt**, a great country of Africa or Libya, subject to the king of Persia—*Egypt*.

**Eira**, a mountain and fortress of Messenia.

**Elaias**, a mountain of Arcadia.

**Elatea**, a town of Phocis—*Turco-Chorio*, village.]

**Elatia**, a town of Thessaly.

**Elea**, a Greek town in Italy—*Castello a mare della Brucca*, a small town.

**Eleusis**, a town of Attica—*Lefsina*, village and ruins.

**Elis**, a district of Greece, in Peloponnesus—The western part of the *Morea*.

**Ephesus**, a city of Ionia in Asia Minor—*Aiosolouk*, village and ruins.

**Epidamnus**, a Greek town in Illyria—*Durazzo*, town.

**Epidaurus**, a town near Argolis, on the Saronic sea—*Epitavro*, village and ruins.

**Epirus**, a country of Europe to the north west of Greece—The southern part of Albania.

**Eressus**, a town of the island of Lesbos—*Hiersa*, village.

**Eretria**, a town of the island of Eubœa—*Rocho*, village and ruins.

**Erymanthus**, a river of Arcadia—River *Dimizana*.

- Erythræ, a town of Ionia, in Asia Minor—*Ritre*, village and ruins.
- Ethiopeans, the inhabitants of the interior of Africa or Libya—The inhabitants of *Nubia* and *Abyssinia*.
- Eubœa, a large island of the Ægean sea—*Egripo*, or more commonly *Negropont*, island.
- Eubœa, a mountain of Argolis, near Mycenæ.
- Europolis, the strait which separates the island of Eubœa from the continent of Greece—*Egripo*.
- Europe, one of the three parts of the world—*Europe*.
- Eurotas, a river of Laconia—*Vassili-Potamo*, or the *Royal River*.
- Euhesperidæ (Port of the), in Africa or Libya, where afterwards was built the town of Berenice—*Bernic*, town.

## F.

Five Hills (the) a place near Sparta:

## G.

- Gadir, the Phœnician name of a town of Iberia—*Cadiz*, a town of Spain.
- Gargaphia, a fountain of Bœotia.
- Gaul, or rather *Celtica*, a great country of Europe, inhabited by the Celts—*France*.
- Gela, a Greek city in Sicily—*Terra-Nuova*, village.
- Gerenia, a town of Messenia—*Tarnata*, a small town.
- Gomphi, a town of Thessaly—*Stagi*, village.
- Gonnus, a town of Thessaly—*Goniga*, village.
- Gortyna, one of the two principal cities of the island of Crete—*Novi Castelli*, village and ruins.
- Gortynius, a river of Arcadia—*Garitena*, river.
- Gortys, a village of Arcadia—*Garitena*, a small town.
- Greece, a large country of Europe, inhabited by the Greeks—The southern part of *Turkey in Europe*.

Under the name of **Greece** were frequently comprehended, not only the continent of Greece, but the islands likewise, and sometimes even the Greek Colonies.

**Greece (Great), Magna Græcia**—The name given to the southern part of Italy, which was inhabited by Greek colonies.

**Gyaros (Island)**, one of the Cyclades, *Joura*, isle.

**Gyrton**, a town of Thessaly.

**Gythium**, a town of Laconia, and port thirty stadia from the town—*Colochina*, town, and port one league from the town.

## H.

**Hæmus**, a mountain of Thrace—*Balkan*, mountain or *Emineh-dag*.

**Haliartus**, a town in Boeotia.

**Halicarnassus**, a Greek city in Caria—*Bourdoun*, castle and ruins.

**Halonesus**, an island in the Ægean sea—*Machriso*, isle.

**Halus**, or rather *Alos*, a town of Thessaly.

**Hebrus**, a river of Thrace, *Marizza*, river.

**Hecuba (Tomb of)**, in the Thracian Chersonesus, on the Hellespont—*Old Castle* on the European side of the *Dardanelles*.

**Helice**, a town of Achaia, destroyed by an earthquake, and covered by the sea.

**Helice**, a village of Achaia, on the sea-shore, near the ancient town—*Trypia*, village.

**Helicon**, a mountain of Boeotia—*Zagara*, mountain.

**Helisson**, a river of Arcadia.

**Hellespont**, the strait which joins the Propontis to the Ægean sea—The *Strait of the Dardanelles*.

**Helos**, a town of Laconia—*Tsyli*, village.

**Heraclea**, a Greek city of Asia, on the Pontus Euxinus *Erekli*, town.

Heraclea, a town of Thessaly, near Thermopylæ. It had succeeded that of Trachis, being built at a small distance from its site—*See Trachis.*

Hercules Melampygus (Stone of), an altar or statue of Hercules in the country of the Locrians near Thermopylæ.

Hercyna, a river of Phocis—River of *Livadia*.

Heræa, a strong town of Thrace, on the Propontis—*Mouria*, village.

Hermione, a city near Argolis, on the Ægean sea—*Castri*, village and ruins.

Hermus, a river of Asia Minor—*Sarabat*, river.

Hero (Tower of), near Sestus, in the Thracian Chersonesus—It no longer exists.

Hesperides (Garden of the) an imaginary place, supposed by the Greeks to be situate at the western extremity of the world.

Himera, a Greek city of Sicily—Ruins near the town of *Termini*.

Hippocrene, a fountain in Bœotia.

Homer (Grotto of), at the source of the Meles in Ionia.

Homolis, a small town of Thessaly—*Baba*, village.

Hylica, a lake in Bœotia—Lake of *Thiva*.

Hymettus, a mountain of Attica—*Telovouni*.

Hypata, a town of Thessaly—*Patratziki*, or *New Patras*, town.

Hyperboreans, an imaginary people, said by the Greeks to inhabit the north of Greece, but whose name only signifies *those who dwell above or beyond the north*—

Hysiae, a town of Argolis.

## I

Ialysus, a small town in the island of Rhodes—Ruins near Mount *Philerme*.

Iasus, a town of Caire, in Asia Minor—*Assem Kalasi*,

castle and ruins.

Iberia, a great country of Europe—*Spain*.

Icarus, or Icaros, an island in the Ægean sea—*Nicaria*,  
isle.

Icaria, a borough or village of Attica.

Ida, a great mountain in the island of Crete—*Ida*, or  
*Psiloriti*, mountain.

Ida, a mountain of Troas in Asia Minor—*Ida*, mountain.

Ilissus, a small river near Athens—*Ilisse*, river.

Ilion or Ilium, see Troy.

Illyria or Illyricum, a large country of Europe, in part  
subject to Philip king of Macedon—This country com-  
prehended the whole of *Dalmatia* and *Albania*.

Imbrasus, a river of the island of Samos—River of the  
*Mills*.

Imbros, an island of the Ægean sea—*Imbro*, isle.

Inachus, a river of Argolis—*Petri*, river.

India, a great country of Asia, the most eastern known  
in the time of Anacharsis, inhabited by Indians, and  
in part subject to the king of Persia—*India*, or *Hin-  
doostan*.

Indus, a great river of Asia, the boundary of the empire  
of the Persians to the east—The *Sind* or *Indus*, river.

Inopus, a river of the island of Delos.

Ionia, a district of Asia Minor, which included the coasts  
of Lydia, and a part of those of Caria, with the isles  
of Chios and Samos—The coasts of the *Livas* of *Sa-  
rukhan* and *Aidin*.

Ionian Sea—See Sea.

Ionians of Greece—Under this name were comprehended  
all the nations of Greece which derived their origin  
from Ion, the grandson of Hellen; as the Athenians  
&c. and their colonies.

- Ios (Island of), one of the Cyclades—*Nio*, isle.  
 Ioulis, the principal city of the island of Ceos—In *ruins*.  
 Ister, a great river of Europe which falls into the Pontus Euxinus—The *Danube*.  
 Isthmus of Corinth—the isthmus which joins Peloponnesus to the continent of Greece—*Hexa Milia*.  
 Ithaca, an island in the Ionian sea—*Teaki*, isle.  
 Ithome, a mountain and fortress of Messenia—*Vulcano*, mountain.

## J

- Juno (Temple of), near the city of Samos—One column of it still remains standing.  
 —(Temple of), between Mycenæ and Argos.  
 Jupiter (Cave and Tomb of), in the island of Crete near Cnossus—Grotto, still called the *Tomb of Jupiter*.

## L

- Labyrinth, of Crete, near Gortyna—*Cavern*, in Mount Ida.  
 Lacedæmon, *See Sparta*.  
 Laconia, a district of Greece in Peloponnesus—*Tzaconia, and the country of the Mainotes*, in the Morea.  
 Ladon, a river of Arcadia.  
 Lamia, a town of Thessaly—*Zeitoun*, town.  
 Lampsacus, a Greek city in Asia, on the Hellespont—*Lampsaki*, village.  
 Lapithæ, an ancient people of Thessaly—They no longer existed in the time of Anacharsis.  
 Larissa, the principal city of Thessaly—*Larissa* in Greek, or *Iegnisher*, in Turkish; that is to say the new city.  
 Larissus, the river which separated Elis from Achaia.  
 Latmus, a mountain of Ionia, or of Caria.  
 Laurium, a mountain of Attica.  
 Lebadea, a town of Bœotia—*Livadia*, town.

- Lebedos, a town of Ionia, in Asia Minor—*Ruins*, on the sea-shore.
- Lechæum, the port of Corinth, on the sea of Crissa—*Alica*, village.
- Lelantus, a river of Eubœa.
- Lemnos, an island in the Ægean sea—*Lemno*, or *Stalimene*, isle.
- Leontium or rather Leontini, a Greek city in Sicily—*Lentini*, town.
- Lepethymnus (Mount), in the island of Lesbos.
- Lerna (Marsh of), in Argolis—*The Mills*, a lake so called because at its mouth there are mills which it turns.
- Leros (Island of), one of the Sporades—*Lero*, isle.
- Lesbos, a large island of the Ægean sea, which made a part of Æolis—*Metelin*, isle.
- Lethe, a fountain near Lebadea in Bœotia.
- Letrines, a small town of Elis, near the mouth of the Alpheus.
- Leucadia, a peninsula, or island, on the coast of Acarnania—*Santa Maura*, isle.
- Leucate, a promontory in the island of Leucadia, on which was a temple of Apollo—Cape *Ducato*.
- Leuctra, a town of Bœotia—*Parapogia*, village.
- Libya or Africa, one of the three parts of the world—*Africa*.
- Libya, (Sea of), See Sea.
- Lilæa, a town of Phocis, *Lampeni*, village.
- Lindus, a small town of the island of Rhodes—*Lindo*, village.
- Locri or Locri Epizephyrii, a Greek town in Italy, the inhabitants of which were called Epizephyrian Locrians, —*Motta di Bruzzano*, village and ruins.
- Locrians (Ozolian), a people of Greece, inhabiting between Phocis and Ætolia—The territories of *Salona* and *Lepanto*.

**Locris**—under this generic name were comprehended three small countries of Greece, separated from each other, but inhabited by nations of the same origin, and called one *Epicnemidian Locrians*, another *Opuntian Locrians*, and the third *Ozolian Locrians*.

**Lucania**, a district of Italy—*Basilicata* and *Principato Citeriore*, provinces of the kingdom of Naples.

**Lycabettus**, a hill within the city of Athens.

**Lycæus**, or *Olympia*, a mountain of Arcadia.

**Lycia**, a country of Asia Minor—Parts of the *Livas* of *Mentech* and *Tekieh*.

**Lycorea**, the highest summit of the Mount Parnassus in Phocis—*Liacoura*, mountain.

**Lycosura**, a town of Arcadia.

**Lyetos**, a very ancient city of the island of Crete—*Las-siti*, town.

**Lydia**, a country of Asia Minor—A great part of the *Livas* of *Aidin*, and *Sarukhan*.

## S

**Macedonia**, a great country of Europe to the north of Greece—That part of *Romelia*, or *Roumili*, which lies to the north of Salonica, and extends to the mountains. Under this name were likewise comprehended all the states of Philip king of Macedon, who possessed Thrace, and a great part of Illyria.

**Magnesia**, a district of Thessaly, inhabited by the *Magnetes*—The countries of *Zagora*, and *Macrinitz*.

**Magnesia on the Mæander**, a Greek city of Caria, near the Mæander—*Ghermansik*, village and ruins.

**Malea**, a promontory of Laconia—Cape *Malio*, or *St. Angelo*.

**Malea**, a promontory of the island of Lesbos—*Zeitin-Boroun*.

**Malians**, a people of Thessaly—They inhabited the modern territory of *Zeitoun*.

- Mantinea, a town of Arcadia—*Mandi*, village and ruins.
- Marathon, a large borough of Attica—*Marathon*, village.
- Marpessa, a mountain in the island of Paros.
- Massilia, a Greek city in the country of the Celts—*Massilles*, a city of France.
- Mæander, a great river of Asia Minor—*Bejouk Minder*, or the *Great Meander*.
- Mænarus, a mountain of Arcadia.
- Media, a great country of Asia, inhabited by the Medes, and subject to the king of Persia—*Irak Ajami*, a province of Persia.
- Megalopolis, the principal city of Arcadia—*Sinano*, village and ruins.
- Megara, a small Greek town of Sicily—Peninsula *delli Magnesi*.
- Megara, the principal city of Megaris—*Megara*, a small town.
- Megaris, a small district of Greece—The territory of *Megara*.
- Melas, a river of Pamphylia—*Alarasoui*, river.
- Meles, a small river near Smyrna—River of *Smyrna*.
- Melite, an island to the south of Sicily—*Malta*.
- Melos (Island), one of the Cyclades—*Milo*, isle.
- Memphis, the capital of Egypt—No vestige of this city now remain.
- Mende, a town of the peninsula of Pallene in Macedonia.
- Menelaion, a mountain of Laconia.
- Messana, or Messene, more anciently Zanclæ, a Greek city of Sicily—*Messina*.
- Messene, the principal city of Messenia—*Mawra Matia*, town in ruins.
- Messenia, a district of Greece, in Peloponnesus—The south-west part of the *Morea*.
- Messenia (Gulf of), between Messenia and Laconia—*Gulf of Coron*.

- Metapontum, a Greek town of Italy—*Torre di Mare*, tower and village.
- Methone, a town of Macedonia.
- Methymna, a town of the island of Lesbos—*Molivo*, town and castle.
- Midea, a town of Argolis—*Mezzo*, village.
- Miletus, the principal city of Ionia, in Asia Minor—*Palatsha*, village and ruins.
- Milichus, a river of Achaia.
- Minoa, a maritime town of Sicily—*Torre di Capo Bianco*, —tower and ruins.
- Mnemosyne, a fountain near Lebadea, in Bœotia.
- Molossi, a people of Epirus—They inhabited a part of *Albania*.
- Mopsium, a town of Thessaly.
- Mothone, a town of Messenia, *Modon*, town.
- Munychia, one of the ports of Athens—*Porto*.
- Mycale, a mountain of Ionia in Asia Minor—*Samsoun*, mountain.
- Mycenæ, a city of Argolis—*Carvathos*, village and ruins.
- Mycone (Island), one of the Cyclades, *Myconi*, isle.
- Mylasa, a town of Caria, in Asia Minor—*Mylasa*, town.
- Myndus, a city of Caria, in Asia Minor—*Myndes*, village and ruins.
- Mysia, a country of Asia Minor, which extended from the Propontis to the Ægean sea—The *Liva* of Karasi, and part of that of *Kodavendikiar*.
- Mytilene, the principal city of the island of Lesbos—*Metelin*, town.
- Myus, a town of Ionia in Asia Minor—Long since destroyed, and no vestige of it remaining.

## N.

- Narcissus (Fountain of), in Bœotia.
- Naucratis, a Greek city in Egypt.

- Naupactus, a town in the country of the Ozolian Locrians—*Lepanto*, town.  
 Nauplia, a town of Argolis—*Napoli di Romania*, town.  
 Naxos (Island), one of the Cyclades—*Naxia*, isle.  
 Naxos, a Greek town in Sicily—*Castel-Schisso*, castle.  
 Neapolis, *See* Parthenope.  
 Neda, a river which separated Elis from Messenia—The river *Avlon*.  
 Nemea, a village anciently a great town of Arcadia—*Ruins*.  
 Nemea (Forest of), near the town of the same name.  
 Nemea (Cave of the lion of), in Argolis—*Cavern* between Argos and Corinth.  
 Neptune (Promontory and temple of), in the island of Samos—Cape and church of *St. John*.  
 Nestus, a river of Thrace—*Kara-sou*, or *Mesto*, river.  
 Nicæa, a fortress in the country of the Locrians near Thermopylæ.  
 Nile, a great river of Africa or Libya—The *Nile*.  
 Nisæa, the port of Megara, on the Saronic sea—The *Twelve Churches*, village.  
 Nonacris, a small town in Arcadia.

## O

- Ocha, a mountain in the island of Eubœa—*Caristo*, mountain.  
 Cœnoe, a borough or hamlet of Attica, near Eleusis.  
 Cœta, a mountain which separated Phocis from Thessaly—*Coumaïta*, mountain.  
 Cœtæans, a people of Thessaly, who inhabited mount Oeta.  
 Olbius, a river of Arcadia ; the same with the Aroanius.  
 Olympias, an intermitting fountain in Arcadia.  
 Olympus, a mountain which separated Thessaly from Macedonia—*Olympus*, mountain.

Olympus, a mountain of Arcadia ; *See Lycaeus.*

Olympia or Pisa, a celebrated city of Elis—*Miraca*, village and ruins.

Olynthus, a city of Chalcidice in Macedonia—*Agio Mama*, village.

Ophiusa, *See Rhodes.*

Opus, the capital of the Opuntian Locrians—*Talanda*, a small town.

Orchomenus, a town of Boeotia—*Scripous*, village and ruins.

Orchomenus, a town of Arcadia.

Oreus, a town of the island of Eubœa—*Oreo*, town and harbour.

Oropus, a town of Boeotia, long disputed by the Thebans and Athenians, *Oropo*, village.

Ossa, a mountain of Thessaly—*Kissabo*, mountain.

## P

Pachynum, a promontory of Sicily—*Cape Passaro.*

Pactolus, a river of Lydia—*Sart*, river.

Pæonia, a district of Macedonia, on the confines of Thrace—The country near the source of the river *Mariizza*.

Pageæ, a town of Megaris—*Psato*, village.

Pagasæ, a town and port in Thessaly—Castle and harbour of *Volo*.

Pallene, a peninsula of Chalcidice, in Macedonia—Peninsula of *Cassandra*.

Palus Maeotis, a great lake or sea which communicates with the Pontus Euxinus, by the Cimmerian Bosphorus—The *Sea of Azof*.

Pamisus, a river of Messenia—*Spirnazza*, river.

Pamphylia, a country of Asia Minor—The *Livas* of *Hamid* and *Tekieh*; and the countries of *Versak* and *Alanieh*.

- Pangæus, a mountain of Macedonia, on the confines of Thrace—*Castagnatz*, mountain.
- Panopeus or Phanoteus, a town of Phocis.
- Panormus, a harbour of Attica—*Port Rafti*, or the *Port of the Taylor*.
- Panticapœum, a town of the Tauric Chersonesus, on the Cimmerian Bosporus—*Kertch*, town.
- Paphlagonia, a country of Asia Minor—The *Liva* of *Castamoni*, and part of that of *Boli*.
- Paralos, a district of Attica, situate to the south east of Athens—*Mesogia*, district.
- Parapotamii, a town of Phocis.
- Parnassus, an extensive chain of mountains in Phocis—*See Lycorea*.
- Paros (Island of) one of the Cyclades—*Paros*, isle.
- Parthenope or Neapolis, a Greek city in Italy—*Naples*, city.
- Pasagarda, a city of Persia proper—*Pasa*, or *Fesa*, town.
- Patmos (Island of), one of the Sporades, *Patmos*, isle.
- Patræ, a town of Achaia—*Patras*, town.
- Pelion, a mountain of Thessaly—*Petra*, mountain.
- Pella, the capital of Macedonia—Ruins in the lake of *Ostrovo*.
- Pellana, a town of Laconia.
- Pellene or Pallene, a town of Achaia *Xylo Castro*, village.
- Peloponnesus, a peninsula which forms the southern part of Greece, and which is joined to the continent by the isthmus of Corinth—The *Morea*.
- Peneus, a river of Thessaly—*Salampria*, river.
- Peneius, a river of Elis—*Igliaco*, river.
- Penelope (Tomb of), in Arcadia.
- Pentelicus, a mountain of Attica—*Penteli*, mountain.
- Peparethus, an island in the Ægean sea—*Piperi*, isle.
- Perinthus, a Greek city in Thrace, on the Propontis; afterwards called Heraclea—*Ruins of Heraclea*.

Permessus, a river of Bœotia.

Perrhaebians, a people of Thessaly, who inhabited the district called Perrhaibia—The territories of *Elasson* and *Tormovo*.

There were also Perrhaebians in Thessaly.

Persepolis, the capital of Persia, properly so called, and the ancient residence of the kings of Persia—*Issthakhar*, a city in ruins.

Persia, a vast kingdom, otherwise called the *Dominions of the Great King*. This kingdom comprehended almost the whole of Asia then known, and in Africa or Libya, Egypt and Cyrenaica.

Persia, properly so called, a large country of Asia, inhabited by the Persians, and of which Persepolis was the capital—*Fars*, or *Farsistan*, a province of Persia.

Phæcians, See *Corypha*.

Phæstus, a city of the island of Crete, long since destroyed—No vestiges of it now remain.

Phalanna, a town of Thessaly.

Phalerum, a borough of Attica, and one of the ports of Athens—*Saint Nicholas*, village and harbour.

Pharæ, a town of Achaia.

Pharsalus, a town of Thessaly—It has been destroyed since the time of the travels of Anacharsis, and is called *Palæ Pharsalus*.

Phasis, the river of Colchis—*Fach*, river.

Pheneus, a town of Arcadia—*Phonia*, town.

Pheræ, a town of Messenia—*Calamata*, town.

Pheræ, a town of Thessaly—*Pheres*, or *Sidiro*, town.

Phigalea, a town of Arcadia.

Phineus, or rather Sphingius, a mountain of Bœotia—*Mazaraci*, mountain.

Phlius, the capital of Phlias, in Peloponnesus—*Staphlica*, village and ruins.

Phocæa, a city of Ionia in Asia Minor—*Phokia Vecchia*, town and ruins.

- Phocis, a district of Greece—Territory of *Turco Chorio*, and a part of that of *Salona*.
- Phoenicia, a country of Asia; on the sea, of which Tyre was the capital, and which was subject to the king of Persia—The coast of *Syria*.
- Phœnix, a small river of Thessaly, which falls into the Asopus, near Thermopylæ.
- Phrygia, a country of the interior of Asia Minor—The *Livas* of *Kutaieh*, *Degnizla*, *Afiom-Cara-Hissar*, *Angouri*, and others.
- Phtioites, a people of Thessaly, who inhabited the district called Phtiotia.
- Phyle, a town and fortress of Attica—*Vigla Castro*, an old castle.
- Pierians, a people between Macedonia and Thrace: they inhabited Mount Pangæus.
- Pillars of Hercules, or Strait of Cadir, or rather Gadir, which separates Europe from Africa or Libya—The *Strait of Gibraltar*.
- Pindus, a chain of mountains which separate Thessaly from Epirus—*Metzovo*, mountain.
- Piræus, a large borough of Attica, and one of the ports of Athens—*Porto Leone*.
- Pirene, a fountain in the citadel of Corinth.
- Pisa, see Olympia.
- Platanistas, a place of excercise near Sparta.
- Platæa, a town of Bœotia—*Cocla*, village and ruins.
- Plistus, a river of Phocis which flows down from Delph—*Sizalisca*, river.
- Pontus Euxinus, a great sea between Europe and Asia—The *Black Sea*.
- Potidæa, a Greek city in maritime Thrace, or Macedonia, afterwards called Cassandria—The *Gates of Cassandra*, ruins.

**P**rasiæ, a town of Attica—*Ruins*.

Priene, a city of Ionia, in Asia Minor—*Samsoun*, castle and ruins.

Proconnesus, an island of the Propontis—Isle of *Marmara*.

Propontis (The), a small sea, inclosed between Europe and Asia, which communicates with the Pontus Euxinus by the Bosphorus of Thrace, and with the Ægean Sea, by the strait of the Hellespont—The sea of *Marmara*.

Psophis, a town of Arcadia—*Dimizana*, town.

Psyttalia, a small island of the Saronic Sea, near that of Salamis—*Lipsocoutalia*, isle.

Ptons, a mountain of Bœotia—*Cocino*, mountain.

Pydna, a town of Macedonia—*Kitro*, town.

Pygela, a town of Ionia, in Asia Minor.

Pygmies, an imaginary nation, notwithstanding what Aristotle may have said, which the Greeks placed in the most southern part of Africa.

Pylos, a town of Messenia—*Zonchio*, or *Old Navarins*, town and ruins.

Pyrenees, the chain of mountains which divided Iberia, from the country of the Celts—The *Pyrenees*, mountains.

Pyrrha, a town of the island of Lesbos—*Port Pira*, and ruins.

### R.

Rhamnos, a borough or village of Attica—*Hebræo-castro*, village and castle.

Rhegium, a Greek city in Italy—*Reggio*, town.

Rhenea (Island), one of the Cyclades—The *Great Delos*; one of the two islands called *Sdiles* by the pilots.

Rhodes (Island), more anciently *Ophiusa*; the last island in the Ægean Sea, on the coast of Caria, and making a part of Doris—*Rhodes*, island.

Rhoda, a Greek town in Iberia—*Roses*, a town in *Spain*.  
Rhodes, the principal city of the Island of Rhodes—  
*Rhodes*, town.

Road, of the Ladder, a road leading from Arcadia into Argolis.

## S.

Sacæ, a great nation of the interior of Asia, in part subject to the king of Persia—They inhabited the country of *Sakita*, near that of *Balk* in Independent Tartary.

Sais, a city of Egypt—*Sa*, a place in Egypt.

Salamis, an island of the Saronic Sea, which made part of Attica—*Coulouri*, isle.

Salapia, a Greek city of Italy, which was afterwards removed to some distance from the sea—*Torre delle Saline*.

Salganeus, a town of Boeotia—*Saint George*, convent and ruins.

Samos, an island of the Aegean Sea, making part of Ionia—*Samos*, isle.

Samothrace (Island of), in the Aegean Sea—*Samothraki*, isle.

arde, the capital of Lydia—*Sart*, town.

Sardinia, or rather Lardo, a large island in the Sea of Tyrrhenia—*Sardinia*, island.

Sarmonic Sea, see Sea.

Saturn (Mount of), in Elis, near the town of Olympia.

Saurus, a fountain in the Island of Crete

Scamander, a river of Troas, mentioned by Homer.—*Kirke-Keuzler*, river.

Scamander, another river of Troas, which is the Simois of Homer—*Mendere-sou*, river.

Scandea, the town and port of the Island of Cythera—*Saint-Nicholas*, fort and harbour.

Scillus, a town of Elis, in Peloponnesus.

Sciritis, a small district of Arcadia, in the environs of Scirtonium, and on the confines of Laconia, which for a long time appertained to the Lacedæmonians.

Sciron (The road of), which led from Megaris into Corinthia, and which passed over rocks on the edge of the sea—*Kaki-Scala*, at present a ruinous road.

Seyros, an island in the Ægean Sea—*Skyros*, isle.

Scythia, a great country of Europe, which extended from the Ister to the Tanais—It included what was formerly called *Little Tartary*, the *Crimea*, *Moldavia*, and *Wallachia*.

Sea, Adriatic ; the sea on the northern coast of Italy—The *Adriatic Sea*, or *Gulf of Venice*.

Sea, Ægean, between Greece and Asia Minor : it is full of islands—The *Archipelago*.

Sea, Atlantic, beyond the Pillars of Hercules : it was even believed to wash the coasts of the Indies—The *Atlantic Ocean*.

Sea, Caspian, in the interior of Asia—The *Caspian Sea*.

Sea of Crissa, between Achaia and Phocis—*Gulf of Lepanto*.

Sea, Ionian : it separated Greece from Italy and Sicily—Part of the *Mediterranean Sea*, situate between Turkey, Italy, and Sicily.

Sea, Red, or Gulf of Arabia ; separating Arabia from Egypt—*Arabian Gulf*; or *Red Sea*.

Sea, Saronic, between Attica, Corinthia and Argolis—*Gulf of Engia*.

Sea, of Tyrrhenia : it washed the southern coasts of Italy, those of Sicily, and the islands of Corsica and Sardinia—The *Sea of Tuscany*.

Selinus, a Greek city in Sicily—*Torre di Polluce*, tower and considerable ruins.

Selinus, a small river of Elis, which flowed by Scillus.

Selymbria, a Greek city in Thrace, on the Propontis—  
*Selivria*, a small town.

Seriphus (Island of), one of the Cyclades—*Serpho*, isle.  
Sestos, a town of the Thracian Chersonesus, on the Hel-

I spont—*Ak-Bachi-Liman*, a port, castle, and ruins.

Sicily, or Sicilia, a large island, near to Italy, almost  
entirely inhabited by Greeks, a part of which was sub-  
ject to the Carthaginians, and the rest free—*Sicily*.

Sicyon, the capital of Sicyonia, in Peloponnesus—*Ba-  
silico*, town and ruins.

Sidon, a city of Phœnicia—*Said*, city.

Sinope, a Greek city on the southern shore of the Pontus  
Euxinus—*Sinope*, town.

Siphnos (Island of), one of the Cyclades—*Siphanto*, isle.

Smyrna, a city of Ionia, in Asia Minor—No vestiges  
of it are now remaining.

This city is the ancient Smyrna which was removed a short  
time after the supposed travels of Anacharsis to the place  
where the present city of Smyrna stands.

Soron, a grove in Arcadia.

Sparta or Lacedæmon, the capital of Laconia, and one of  
the most powerful cities of Greece—*Ruins* at a little  
distance from the town of *Misistra*.

Sperchius, a river of Thessaly—*Potami-tees-Hellados*, or  
the *River of Greece*.

Sphacteria, an island on the coast of Messenia—A large  
island in front of the port of *Navarins*.

Stagira, a city of Chalcidice in Macedonia—*Port Libe-  
zade*, and ruins.

Symphalus, a mountain, town, lake, and river in Arca-  
dia—*Gumnus*, town.

Styx, a celebrated stream in Arcadia.

Tunium, a promontory of Attica—*Cape Colonno*.

Sünium, a town and fortress of Attica—*Ruins*.

Susiana, a great country of Asia, subject to the king of Persia—*Khozistan*, a province of Persia.

Suza or rather Susa, the capital of Susiana, one of the residences of kings of Persia—*Tostor*, city.

Sybaris, See Thurium.

Sycurium, a town of Thessaly,

Syracuse, a great Greek city in Sicily, and the principal in the island—*Siracusa*, town.

Syros or Syra, (Island of), one of the Cyclades—*Syra*, isle.

### T.

Tænarus, a town of Laconia—*Caibares*, village.

Tænarum, a promontory of Laconia—*Cape Matapan*.

Taletus (The), the summit of mount Taygetus in Laco-nia.

Tamynæ (Plain of), in the island of Eubœa.

Tanagra, a town of Bœotia—*Sicamino*, town.

Tanaïs (The), a great river of Scythia, which falls into the Palus Maeotis—The *Don*, river.

Tarentum, a Greek city in Italy—*Taranto*, town.

Tartessus (Island of), in the Atlantic sea, on the coast of Iberia—A large island at the mouth of the *Guadalu-vir*, in Spain.

Tauromenium, a Greek city in Sicily—*Taormina*, town.

Taygetus, a chain of mountains in Laconia, *Vouni tees Misistras*; and *Vouni tees Portais*.

Tegea, a town of Arcadia—*Palco Tripolizza*, a place in ruins.

Telchinians, an ancient people of the island of Crete, who afterwards emigrated and settled in the island of Rhodes—They no longer existed in the time of Anacharsis.

Temesa, a Greek city in Italy—*Torre di Nocera*.

Tempe, a celebrated valley of Thessaly, near the mouth of the Peneus.

Tenedos, an island of, the Ægean sea, making part of Æolis—*Tenedo*, isle.

Tenos (Island of), one of the Cyclades—*Tino*, isle.

Teos, a town of Ionia, in Asia Minor—*Bodroun*, village and ruins.

Thasos, an island in the Ægean Sea, near the coast of Thrace—*Thaso*, isle.

Thaumaci, a town of Thessaly—*Thaumaco*, town.

Thebais, a district of Egypt, of which Thebes was the capital—*The Said*, or *Upper Egypt*.

Thebes, a city of Egypt, the capital of the Thebais—*Aksor* or *Luxor*, village and grand ruins.

Thebes or Thebæ, the capital of Bœotia—*Thiva*, a small town.

Thebæ, a town of Phthiotis, in Thessaly.

Theodosia, a town of the Tauric Chersonesus—*Caffa*, town.

Thera (Island of), one of the Cyclades—*Santorin*, isle.

Thermaic Gulf, between Macedonia and Thessaly—*The Gulf of Salonichi*.

Thermodon, a river of Asia Minor, which falls into the Pontus Euxinus, and on the banks of which dwelt the Amazons—*Termeh*, river.

Thermodon, a small river of Bœotia.

Thermopylæ, the strait between the sea, and the mountains, and which was the entrance from Thessaly into the country of the Locrians, and into Phocis—*Thermi*, or the *Warm Springs*.

Thermus, the principal town of Ætolia.

Theron, a river in the island of Crete.

Thespiæ, a town of Bœotia—*Neo-Chorio*, village and ruins.

Thessaly the most northern country of Greece—The territories of *Larissa*, *Zeitoun*, and others.

Thessalians, properly so called (The), were the most powerful people of Thessaly : they inhabited the valley of Peneus, and all the country to the north—The territories of *Larissa* and *Stagi*.

Thiuns, a river of Arcadia.

Thoricus, a town and fortress of Attica—*Thorico*, village.

Thrace, a great country of Europe, situate on the Pontus Euxinus, and the Ægean sea, almost entirely subject to Philip of Macedon—Great part of *Roum-iili* or *Romelia*, and of *Bulgaria*.

Thrace (Maritime),—Under this name was comprehended, not only the coasts of Thrace on the Ægean sea, but also those of Macedonia, as far as Thessaly, because the Thracians anciently extended so far ; but they were driven out by the Greeks and Macedonians, and this name, in the time of Anacharsis was only applicable to a small kingdom, formed on the coast of Thrace only, and which was soon after destroyed by Philip.

Thronium, the principal town of the Epicnemidian Locrians—*Ruins* near a guard-house.

Thurium, a Greek city in Italy, more anciently called Sybaris—*Torre Brodogneto*, tower and ruins of Sybaris.

Thyrea, a town of Cynuria, a district of Argolis.

Tiryns, a town of Argolis—*Paleo-Nauplia*, or *Old Napoli*, a place in ruins.

Titana, a town of Sicyonia, in Peloponnesus—*Phouca*, village.

Titaresius, a river of Thessaly—*Sarantaporos*, or the *River of Forty Passages*.

Tithorea, a town of Phocis.

Tomarus, a mountain above Dodona, in Epirus—*Tzumerca*, mountain.

Trachinia, a district of Thessaly, near Thermopylæ—The territory of *Zeitoun*.

**Trachis, or Trachin,** a town of Trachinia.

It no longer existed in the time of Anacharsis, but had been succeeded by the town of Heraclea, built at a small distance from it, see Heraclea.

**Trapezus,** a town of Arcadia.

**Triopium,** a promontory of Doris, in Asia Minor—*Cape Crio.*

**Triphylia,** a district of Elis, in Peloponnesus—The country near the mouths of the *Rophia*.

**Troas,** a country of Asia Minor, on the Hellespont, and the Ægean sea, in which stood the city of Troy—The western part of the *Liva of Karasi*, on the Archipelago.

**Trezen,** a town on the confines of Argolis, near the Saronic sea—*Damala*, village and ruins.

**Troy or Ilion, or Ilium,** a city of Troas, destroyed by the Greeks, and afterwards rebuilt by the Æolians, under the same name, and in the same place—*Bounarbachı*, village, and ruins.

**Trophonius (Cave of),** near Lebadea, in Bœotia.

**Tyre,** the capital of Phœnicia—*Sour*, a city in ruins.

**Tyrrhene Sea,** see Sea.

W.

**White Mountains, (the),** in the Island of Crete—*Sfaciotes*, mountains.

Z.

**Zacynthus,** an island in the Ionian sea—*Zante*, isle.

**Zancle,** see Messina.

**Zaretra (Fort),** in the Island of Eubœa—*Cupo*, a small town.

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- EUPOLEMUS** of Argos erected a very beautiful temple to Juno, at the distance of forty stadia from that city, iv. [304](#).
- Polyclitus ornamented it with statues, among which the principal was that of Juno, *ibid.* [305](#).
- EUROPOLIS**, author of comedies, vi. [47](#), [48](#).
- EUPOMPUS** founds at Sicyon a school for painting, iii. [398](#).
- EURIPUS**, a strait which separates Eubœa from the continent; peculiar ebb and flow of the tide there, ii. [76](#).
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- Took lessons of eloquence under Prodicus, and of philosophy under Anaxagoras, vi. [25](#).
- Was the rival of Sophocles, *ibid.*
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- Toward the close of his life he retired to the court of Archelaus, king of Macedon, ii. [421](#); vi. [26](#).
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- His answer to Archelaus, *ibid.* [27](#).
- His death, *ibid.*
- Archelaus causes a magnificent tomb to be erected to him, *ibid.*

- At Salamis, his native place, was shewn a grotto in which it was said he had composed the greater part of his pieces, *ibid. 28.*
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- Was accused of having degraded the characters of the ancient Greeks, by sometimes representing princesses inflamed with a criminal passion, and sometimes kings overwhelmed with calamity, and clothed in rags, *ibid. 31.*
- Proposed to render tragedy the school of wisdom, and was considered as the philosopher of the stage, *ibid. 33.*
- His pieces abound in sentences and reflections, *ibid. 34.*
- His eloquence sometimes degenerates into vain declamation, *ibid. 35.*
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- He fixed the language of tragedy; in his enchanting style the feebleness of the thought seems to disappear, and the most common word become ennobled, *ibid. 35.*
- He made easy verses with great labour, *ibid. 36.*
- He made use of those harmonies, the sweetness and delicacy of which best accorded with the character of his poetry, *ibid. 37.*
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HYPERBOREANS, a people that inhabited the North of Greece, particulars concerning them, and their country, vi. 373.

HYPERIDES, an orator of Athens, a disciple of Plato, ii. 118, 296.

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JASON, one of the Argonauts, seduces and carries off Medea, the daughter of Æetes, and loses the throne of Thessaly, i. 16.

JASON, king of Pheræ, character of, iii. 317.

Maintained a body of six thousand men, *ibid.*

Governed with mildness; was a faithful friend, *ibid.* 318.

Chosen general in chief of the Thessalian league, *ibid.* 319.

Ravages Phocis, *ibid.* 320.

Is slain at the head of his army, iii. 321.

Had formed a project, executed afterwards by Philip and Alexander of Macedon, to unite the Greeks and subjugate the Persians, *ibid.*

His eulogium, *ibid.* 318.

ICTINUS, an architect who built a very beautiful temple of Apollo on Mount Cotylius, and that of Minerva at Athens, iv. 276.

His work on the Parthenon, ii. 225.

IDÆ, a mountain of Crete, description of vi. 219.

Another mountain of the same name in Troas, i. 41; ii. 48.

IDLENESS stigmatized with infamy by Solon. He who had neglected to give his son a trade, was deprived in his old age of the succour which he might otherwise have demanded from him, i. 116.

IDOMENEUS king of Crete, i. 43.

The chief of several Grecian princes obliged to seek asylums on their return from Troy, i. 45, 46.

IDRIEUS, king of Caria, successor to Artemisia, sends a body of auxiliaries against the kings of Cyprus, v. 106.

ILISSUS, a torrent near Athens; temples, which were erected on its banks, ii. 130, 131.

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**IMPIETY** (crime of) how punished at Athens, ii. 368. See **EUMOLPIDE.**

**IMPROMPTU** in use among the Greeks, vii. 56, 116.

**INACHUS** and **PHORONEUS**, chiefs of the first Egyptian colony which came into Greece, i. 2.

**INFANTRY**, Athenian, its composition, ii. 167.

**INGRATITUDE** was very severely punished among the Persians, vi. 401.

Who were included by them under the name of Ungrateful, *ibid.*

**INSCRIPTIONS** in honour of the tribes who had gained the prize in music and dancing at the festivals of Athens, ii. 212.

Funeral inscriptions at Athens, ii. 240, 241.

**INSTITUTION** of Pythagoras. See **PYTHAGORAS**.

**INTEREST** of money at Athens. See **ATHENIANS**.

**INTERLUDES**, or intervals between the acts in the theatrical pieces, vi. 68.

The number of them was not fixed, but depended entirely on the poet. In some pieces only two are found while others have five or six. vi. 68.

**ION**, a dramatic author, is crowned ; his works too much laboured, vi. 43.

**IONIANS**, *Æolians*, and Darians settled on the coasts of Asia, vi. 175.

Their confederation, *ibid.* 178.

Their commerce, *ibid.* 179.

Were subjugated by Crœsus, *ibid.*

United to the Persian empire by Cyrus, *ibid.* 180.

These republics from that time have undergone various revolutions, *ibid.*

Why they were unable to preserve an entire liberty, *ibid.* 183.

Ionians settled on the coast of Asia Minor, i. 71.

Burn Sardes, *ibid.* 157, 158.

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- Their music, iii. 97, 98,  
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 When accused by Chares, defends his cause armed, v. 80.  
 His answer to those who censured the violence of this proceeding, *ibid.*
- IREN**, a Spartan youth, twenty years old, who was placed at the head of a number of other youths; his functions, iv. 166. See EDUCATION of the Spartans.
- ISADAS**, a young Spartan, condemned to pay a fine, though conqueror, for having fought without his buckler, ii. 235.
- ISÆUS**, the orator, the master of Demosthenes, ii. 117.
- ISOCRATES** the orator, principal circumstances of his life, his character, ii. 136.  
 His style, his eloquence, *ibid.* 143.  
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- ITHACA**, an island in the Ionian sea, iii. 356.
- JUDGMENTS** pronounced by the tribunals of Athens against impious persons, ii. 368.  
 Against persons guilty of sacrilege, *ibid.* 372,  
 Against Æschylus, Diagoras, Protagoras, Prodicus, Anaxagoras, and Alcibiades, accused of impiety, ii. 368, et seq.
- JUXO**, superb temple of, at Argos, built by Eupolemus, and embellished by Polycletus, iv. 305.  
 This temple served by a priestess, *ibid.* 306.  
 Pomp of the festival of Juno at Argos, *ibid.* 307.  
 Her temple at Olympia, iii. 425. Games which were there celebrated, *ibid.* 426.  
 Her temple at Samos, vi. 251.  
 Why she was represented at Samos in a nuptial habit with two peacocks, and the shrub called *agnus castus* at her feet, *vi. 253.*

- JUPITER, statue and throne of, the work of Phidias in the temple of Olympia, iii. 420.  
 Note on the ornaments of that throne, *ibid.* 489.  
 Tomb of Jupiter in Crete, *vi.* 217.  
 Singular statue of that god, *iv.* 310.  
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- KALENDAR (the Greek) regulated by Meton, *iii.* 189.  
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 —— of Lacedæmon, their prerogatives, their functions, *iv.* 127.  
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- LABYRINTH of Crete, for what originally designed, *i.* 21; *vi.* 219.  
 Note on this subject, *ibid.* 442.  
 LACEDÆMON. See SPARTA.  
 LACEDÆMONIANS, the name given to all the inhabitants of Laconia, and more particularly to those of the country and towns of the province. United, they formed a confederation, at the head of which were the Spartans, who at length reduced them to dependence, *iv.* 90, 92.  
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- LACONIA**, journey through, iv. 66.  
 Sketch of that country, *ibid.* 80.  
 Is subject to earthquakes, *ibid.* 83.
- LADON**, a river of Arcadia, its waters very pure and transparent, iv. 278, 284.  
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- LAMACHUS**, general of the Athenians in the expedition into Sicily, i. 315, 316.
- LANGUAGE** (the Greek) owes its richness to the brilliant imagination of the Greeks, i. 69.  
 Three principal dialects of it; the Dorian, the Æolian, the Ionian, vi. 176.  
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 The manners of the people who spoke the Doric were always severe, *ibid.*  
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- LANTERN** of Demosthenes, the, ii. 487.
- LARISSA**, a city of Thessaly, surrounded by beautiful plains, ii. 330.  
 It was pretended that the air had become there more pure and colder, *ibid.* 340.  
 The magistrates elected by the people were obliged to yield to and flatter their caprices, *ibid.*  
 Bull-fights exhibited there, *ibid.*
- LAURIUM**, a mountain of Attica, abounding in silver-mines, ii. 333; v. 33.
- LAWs** not numerous, and very simple, in the heroic ages, i. 57.  
 Ought to be clear, precise, general, relative to the climate, and all favourable to virtue. As few things as possible should be left to the decision of the judges, v. 274.  
 Philosophers have thought that, to enlighten the obedience of a people, the motive and spirit of the laws should be explained in preambles, *ibid.* 275.  
 Plato composed the preambles of some of the laws of Dionysius king of Syracuse, *ibid.*

Zaleucus and Charondas placed at the head of their laws a series of maxims, which may be considered as the foundations of morality, *ibid.* 279.

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It would be better to have bad laws and observe them, than good ones that are not observed, *v.* 276.

Precautions that were taken at Athens in enacting a law, *ii.* 249; and in abrogating, *ibid.* 269.

Danger to which he was exposed, who, among the Locrians in Italy, proposed to abrogate or alter any law, *v.* 276, 484.

Their multiplicity in a state a proof of corruption, *ibid.* 275.

**LAWs OF DRACO** so severe, that they punished the slightest crimes with death, *i.* 89.

Were abolished, or at least mitigated; but those respecting murder were preserved unrepealed, *ibid.* 99.

**LAWs OF SOLON** relative to the constitution. Solon wished to establish that kind of equality which, in a republic, ought to subsist between the different orders of the citizens, *i.* 99.

He lodged the supreme authority in the assembly of the people, *ibid.*

Formed a senate to direct the popular assembly, *ibid.* 100.

Every decision of the people was to be preceded by a decree of the senate, *ibid.*

The public orators could not take part in the affairs of the state without undergoing an examination of their conduct, *ibid.* 101.

In whom the executive power was lodged, *ibid.*

The people possessed the right of choosing their magistrates, with the power of making them render an account of their administration. They were to be chosen from among the rich, *ibid.* 102.

Solon distributed the citizens of Attica into four classes, *i.* 102.

- Subjected the sentences pronounced by the superior magistrates to an appeal to superior courts of justice, *ibid.*  
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- Gave a great authority to the Areopagus, i. 104.
- Decreed punishments against those who, in times of commotion, did not openly declare for one of the parties, *ibid.* 105.
- Condemned to death every citizen who should attempt to seize on the supreme authority, *ibid.* 106.
- CIVIL and CRIMINAL LAWS** of **SOLON.** He considered the citizen in his own person, in the obligations which he contracts, and in his conduct, i. 107.
- Laws against murder the same as those of Draco, *ibid.* 99.
- Against those who were guilty of self-murder, *ibid.* 108.
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- Laws to defend the poor against violence and injustice, *ibid.*  
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- Laws relative to successions and testaments, *ibid.* 111, 115.
- To the authority of fathers, i. 108, 354; iii. 3.
- To the marriages of heiresses, *ibid.* 111, 112.
- To the education of youth, *ibid.* 117.
- Solon assigned rewards to virtue, and dishonour to vice, even for persons in office, *ibid.* 118.
- The children of those who fell in battle educated at the public expense, *ibid.*
- Women restrained within the bounds of modesty. Children obliged to maintain their parents in their old age; the children of courtesans dispensed from this law, *ibid.* 119.
- The laws of Solon considered as oracles by the Athenians, and as models by other nations, *ibid.* 120.
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- LAWS of LYCURGUS,** general idea of his legislation, iv. 96.
- He adopted several of the laws of Minos, *ibid.* 229.
- His laws suited to the views of nature and society, *ibid.* 112.

- Profundity of his views. He deprived riches of their power and influence, and love of jealousy, *ibid.* 152.
- By what passion he destroyed those which occasion the unhappiness of societies, *ibid.* 101, 113.
- Why he forbade to strangers entrance into Laconia, and the Lacedæmonians to travel into foreign countries, *ibid.* 110, 251.
- Why he permitted theft to the Lacedæmonian youth, *ibid.* 111.
- Defence of his laws; causes of their decline, *ibid.* 228.  
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- REMARKABLE LAWS of different nations. In Egypt every individual was obliged to give an account of his fortune, and the means by which he procured a maintenance, *i.* 116.
- Among the Thebans it was forbidden to expose children newly born, *iii.* 277. And painters and sculptors who did not treat their subject in a decent manner, were subjected to a fine, *ibid.*
- In Thessaly he who killed a stork suffered the same punishment as if he had slain a man, and why, *ibid.* 316.
- At Mytilene, Pittacus decreed a double punishment for crimes committed in intoxication, and why, *ii.* 55.
- At Athens, when a man was condemned to death, before he was executed his name was erased from the register of the citizens, *vi.* 209.
- LEAP of Leucata said to be a cure for the violence of love, *ii.* 64; *iii.* 354.
- LEAPING, exercise of, at the Olympic games, *iii.* 462.
- LEBADEA, a town of Bœotia, *iii.* 262.
- LECHÆUM, a port of Corinth, on the sea of Crissa, *iii.* 370.
- LEGISLATOR (the) ought to make morals the basis of his policy, *iv.* 150. See MANNERS.
- Several Grecian legislators endeavoured in vain to establish an equality of fortunes between the citizens of the same city, *ibid.* 153.

- LEMNOS**, an island in the Ægean sea ; its volcanos and springs of hot water, ii. 48.
- LEON** of Byzantium, pleasantry of, ii. 262.
- LEONIDAS**, king of Sparta, birth of, iv. 123.  
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 His speech to the Ephori, *ibid.* 188.  
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 His bones deposited in a tomb near the theatre at Lacedæmon, iv. 88.
- LESBOS** (the island of) its productions, ii. 50.  
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 A school of music there, *ibid.* 56.
- LESCHE**, the name given to those porticos in which the people met to converse or discourse on public affairs, iv. 199.  
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- LEUCADIA**, peninsula of, iii. 352.
- LEUCATA**, *kap* of, a remedy against the violence of love, iii. 354.  
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- LEUCIPPUS** the philosopher, the disciple of Zeno, iii. 141.  
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- LEUCIPPUS**, the lover of Daphne. See **DAPHNE**.
- LEUCON**, king of Panticapœum, his character, his courage, ii. 5.  
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- Opens a port at Theodosia, and grants a free trade to the Athenians; who, in gratitude, declare him a citizen of Athens, *ibid.* 6.
- LEUCTRA**, a town of Boeotia, where Epaminondas defeated the Spartans, iii. 258.
- LEUTYENIDES**, king of Sparta, vanquishes the Persians near Mycale in Ionia, i. 321.
- LIBATIONS** to the good genius and to Jupiter Saviour, usual at banquets, ii. 475.
- LIBERTY** (Festivals of) celebrated at Platae. See **FESTIVALS** of the Platæans.
- LIBON**, an able architect, built the temple of Jupiter at Olympia, iii. 420.
- LIBRARY** of an Athenian. Pisistratus made a collection of books which was open to the public, iii. 128.
- On what substances the ancients wrote, *ibid.* 129.
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- Philosophy, iii. 128.
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- LINDUS**, an ancient city of the island of Rhodes, vi. 212.
- LINUS**, an ancient poet and musician; his statue, iii. 259.
- LOGIC**. The Greeks of Italy and Sicily first made attempts to investigate the arts of thinking and speaking, iv. 387.
- Zeno of Elca first published an essay on logic, *ibid.*
- Aristotle made great improvements in the method of reasoning, *ibid.* 387, 388.
- Of the categories, *ibid.* 388.
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 LYCEUS, a mountain of Arcadia, from whence almost the whole of Peloponnesus may be seen, *iv.* 273.  
 A temple of Pan on that mountain, *ibid.*  
 LYCAON, king of Arcadia, sacrificed a child to the gods, *i.* 8.

- LYCOPHIRON**, son of Periander, tyrant of Corinth, exiled by his father to Corcyra, iii. [385.](#)  
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- , tyrant of Pheræ, endeavours to enslave the Thessalians. They call Philip to their succour, iii. [327](#); v. [93.](#)
- LYCOSURA**, a town at the foot of Mount Lycaeus in Arcadia, iv. [272.](#)
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- LYCURGUS**, orator of Athens, the disciple of Plato, ii. [118.](#)
- LYCURGUS**, legislator of Lacedæmon, instituted his laws about two centuries before Solon, i. [135.](#)
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- Lycurgus was the guardian of his nephew, iv. [116.](#)
- Suspected of designs on the crown; travels into Crete and Asia, *ibid.*
- Advises the poet Thales to go and reside at Lacedæmon, *ibid.* [117.](#)
- Admires in Ionia the beauties of the poems of Homer, *ibid.*
- Brings those poems into Greece, i. [100.](#)
- On his return comes to Sparta; undertakes to give laws to that city, iv. [118.](#)
- Submits his designs to the advice of his friends, *ibid.* [119.](#)
- Is wounded by a youth, whom he makes his friend by his mildness and patience, *ibid.*
- His laws having been approved, he declares that he is going to Delphi, and receives an oath that no alteration shall be made in the laws till his return, *ibid.* [120.](#)
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- LYSANDER**, the Lacedæmonian general, born the class of the Helots, iv. 91.  
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- LYSIAS**, an Athenian orator, i. 338.
- LYSIS**, a Pythagorean, tutor to Epaminondas, ii. 11, 21.  
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- MACEDEXONIA**, state of that kingdom when Philip ascended the throne, ii. 422.
- MACEDONIANS**, before the time of Philip, not distinguished by the Greeks from the other barbarous nations, *ibid.* 421.
- MÆANDER**, a river near Miletus in Ionia, vi. 191.
- MAGIC** early introduced into Greece, iii. 302.
- MAGISTRATES** of Athens, archons, generals, receivers, treasurers, chamber of accounts, &c. ii. 274, et seq. vii. Tab. iii.  
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- MAGNES**, writer of comedies, vi. 47.
- MANES**, evocation of, by the sorceresses of Thessaly, iii. 307.  
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 The same evocation also practised in a cave of the promontory of Tænarus, iv. 69.

**MANNERS** in a nation depend on those of the sovereign. Corruption descends, and does not ascend from one rank to another, i. 119.

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**MANTINEA**, a celebrated city of Arcadia; battle which was fought there between the Thebans and Lacedæmonians, ii. 236.

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**MARATHON**, a town of Attica, celebrated for the victory of Miltiades over the Persians, v. 30.

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**MERCHANDISE**, prices of various articles of, at Athens, ii. 333, 499.

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- Returns into Boeotia, *ibid.* 227.
- Anecdote concerning him, *ibid.* 228.
- Vanquished and slain at Platæa, *ibid.* 236, 237.
- MARINE of Athens maintained at a great expense, iv. 380.
- MARKET, the general, at Athens, was divided into several particular ones, ii. 211.
- MARPESIUS (Mount) in the island of Paros, whence was obtained the beautiful white marble employed by the Grecian sculptors, vi. 351.
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- Offering of the citizens of, in the temple of Minerva at Delphi, in memory of the advantages gained over the Carthaginians, ii. 377.
- MASKS of the actors. See THEATRE.
- MASISTIUS, a Persian general slain at the battle of Platæa, i. 230; ii. 220.
- MAUSOLUS, king of Caria, his ambition, v. 103.
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- Description of a grand entertainment at the house of a rich Athenian, *ibid.* 418.
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- MEDEA**, daughter of Æetes, king of Colchis, seduced and carried off by Jason, *i.* 16.
- Was not perhaps guilty of all the crimes of which she is accused, *i.* 56; *iii.* 371.
- MEDON**, son of Codrus, made perpetual archon or magistrate at Athens, on condition that he should give an account of his administration to the people, *i.* 70.
- MEGALOPOLIS**, the capital of the Arcadians, *iv.* 267.
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- MEGARA**, the capital of Megaris, *iii.* 359.
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- Contained several beautiful statues, and a celebrated school of philosophy, *iii.* 362.
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- MEGAREANS** carried their commodities, and especially great quantities of salt to Athens, *iii.* 360.
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- MELANIPPUS** and **COMETHO**, their history, *iii.* 410.
- MELOS**, a fertile island of the Ægean sea, abounds in sulphur and other minerals, *vi.* 356.
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